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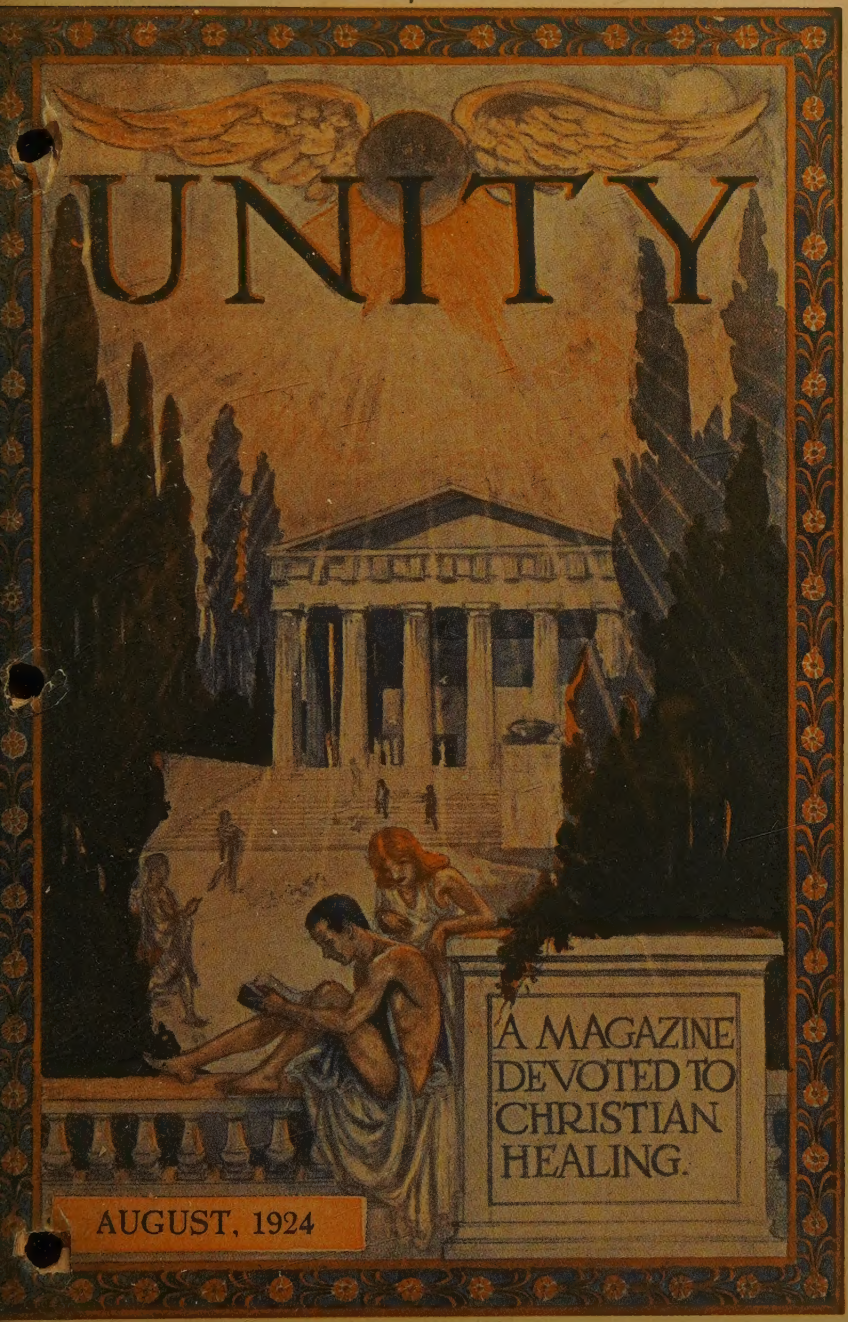
# UNITY

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# UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the first of the month by
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CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

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Unity is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life; explaining the action of mind—the connecting link between God and man; how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, we receive voluntary offerings for all our ministrations. No demand for money, no charge against any one, has been made in the more than thirty years of our existence.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write, telephone, or telegraph to this Society, and you will be given our ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

## ABOU BEN ADHEM

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold:
Exceeding peace had made Ben Adhem bold:
And to the presence in the room he said,
"What writest thou?" The vision raised its head,
And with a look made of all sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still, and said, "I pray thee, then,
Write me as one that loves his fellow men."
The angel wrote and vanished. The next night
It came again, with a great wakening light,
And showed the names whom love of God had blest,
And, lo! Ben Adhem's name led all the rest.

—*Leigh Hunt.*

# THAT IDEAL OF YOURS

LENORA EDWARDS

WHERE is that ideal of yours? Think you that it is lost, forever gone out of your life as a possibility? A thousand times, no! It lies within your own soul, just as beautiful, just as pure, just as true as it was when you first conceived it. Many times since the first happy day in which you called it into existence has it struggled to make itself known; but in your ignorance you repressed it, locked it up, and then you wondered why life seemed such a struggle and the way so long. "If we lock up or repress our desires through fear or unbelief in them, we not only lock *them* up but lock ourselves up." There can be no desire too high, too beautiful, to be realized. This truth applies even to the desires that seem not to be high and beautiful; they too can be realized, but their realization brings no lasting happiness. We realize unworthy ambitions only to learn how foolish we were to think that we could be happy with anything less than Principle.

"Nothing comes out upon the pathway of your life but what you have ordered." You alone have drawn to you, you alone have created, all that comes to you. Even if an unpleasant thing comes, why grow discouraged? Rather, take the unpleasant thing as a help, a ladder upon which you can climb upward. If you have the power to bring into your life that which is unpleasant, surely you have the power to bring its opposite.

Each condition in your life has come forth because of some desire of yours; the desire may have been either conscious or subconscious. You may say: "I know that I have never desired such a condition as I have in my life now." Let us see. Do you know that a large proportion of your mental activity is subconscious? Do

you not see that you have, locked up in your storehouse of memory, many desires of which you are unconscious? It is not by chance that you are in your environment; nothing ever occurred by chance, nothing ever will occur by chance. If it be true that your desires conceived in ignorance struggle for expression, is it not also true that your desires born of love, unselfishness, and Christlikeness struggle for expression? As Emilie Cady says: "The only way God has of letting us know of his infinite supply and his desire to make it ours, is for him to gently push upon the little divine spark living within each one of us."

What is this divine spark? It is your most cherished ideal, your fondest dream. Every one has an ideal, a vision, some gift, some talent that he would like very much to bring forth, a good idea that he could express a little better than any one else. You came into the world with a gift, with a divine purpose in your life. If you would only bring your gift forth it would be a blessing, not only to yourself but to all humanity. God has implanted within you his image and likeness, a gift which you alone can bring forth. We all are different, and yet much alike. There are thousands of leaves on a tree, yet no two are alike; thousands of blades of grass, yet no two alike; thousands of faces, yet no two alike. If we would only live up to our God-given ideals, our beautiful dreams, how different life would be! It would be one sweet song from morning to night, for we should be carrying out the divine purposes that God has had for our lives from the beginning. We should be letting the divine spark glow in us; we should be in the work that we really love, and it would bring rich returns.

Be determined to bring forth the glorious ideal that was yours from the beginning of time. "Because you do not see with the physical eye the thing you desire, do you think it is not there, or capable of being

brought forth into visibility?" "What is seen hath not been made out of things which appear." The things that you see around you were first an idea in some one's mind. Some one thought a chair before a chair could be produced; some one thought a piano before a piano could be brought forth.

Bring forth the ideal that once was yours, that you thought had gone forever because it was too high, too true, too beautiful for you to attain. It is still waiting to be brought forth in all its glory. I care not what limitations seem to be binding you, how old you may be as the world counts years, you are greater than any limitation that could possibly come into your life. The great self of you is master, and you now bring forth your God-given gift for His glory. You are one with God; you have never known failure or discouragement; you have never been bound or limited in any way. In the presence of your own great self, you now call forth your ideal. You are making of your life that which was the divine purpose for it from the beginning; and many, many will rise up and call you blessed.

You are a child of the great King; no good thing need you have lacked, yet you have asked only for the husks. St. James said: "Ye ask, and receive not, because ye ask amiss." Then who is responsible for present results, if you have not made of your life that which you had hoped? No one but yourself.

The way of reconstruction is so easy, so simple, that a child need not err therein. It may be opened to all, but it must be cleared with the tool of thought.

Mind is the master power
  That molds and makes.
And man is mind,
  And evermore he takes
The tool of thought,
  And, shaping what he wills,
Brings forth a thousand joys,

A thousand ills—
He thinks in secret,
And it comes to pass;
Environment is but
His looking-glass.

If you do not like the conditions of your life, you have the power to make them over. Face the sea of trouble that tries to overwhelm you at times, and say: "I created you, but I refuse to be troubled or submerged by you." Then stand still and serene, letting the waves roar if they will, knowing that henceforth God's perfect will is being done in you. Soon the waves will cease, and you will rise out of the condition that seemed to limit and bind you, into a new courage, a new faith, and a new success. You will yet bring forth a glorious work, fit for you, the child of the King.

We build our future, thought by thought,
Of good, or bad, and know it not!
Yet so the universe was wrought.

Thought is another name for fate;
Choose thou thy destiny and wait;
For love brings love and hate brings hate.

Thought, like an arrow, flies where sent;
Aim well; be sure of thy intent;
And make thine own environment.

Nothing can bid thy purpose pause;
Mind is the universal cause;
The Lord God thought, and lo! he was!

Let the God in thee rise and say
To adverse circumstance, "Obey,"
And thy dear wish shall have its way.

No pain, no sorrow, no failure, no discouragement, ever touched or ever can touch your ideal. Remember always that God will make divinely real your every pure desire. "What we earnestly aspire to be, we have in some degree already acquired. If we are possessed of an ideal it must be because we have in us the possibility of it. God did not put into the wild geese the

instinct to go south in winter without a south to go to. He did not inspire Columbus to sail without a San Salvador on which to land." Your ideal is the dominant thought in your life that will recreate for you. In the name of Jesus Christ you now bring forth the thought which was and always will be God's divine purpose for your life; and with you is the blessed thought: One cannot travel within and stand still without.

The common problem, yours, mine, every one's,
Is—not to fancy what were fair in life
Provided it could be, but finding first
What may be, then find how to make it fair
Up to our means: a very different thing!

As you live continually true to your great ideal, you are bringing it forth, you are spanning eternity.

Great God, whom I shall carve from this grey stone
Wherein thou liest hid to all but me,
Grant thou that when my art hath made thee known,
And others bow, I shall not worship thee.
But as I pray thee now, then let me pray
Some greater God to be conceived within my breast,
For strength to turn away
From his new altar, when, that task achieved,
He too stands manifest—yet let me dream
From dream to grander dream! Let me not rest
Content at any goal! Still bid me spurn
Each transient triumph on the eternal quest—
Abjuring godlings whom my hand hath made
For Deity revealed, but unportrayed.

*The ideal that was mine from the beginning of time, I now bring forth for God's glory.*

*I no longer repress my God-given ideals and desires, but I let God express them through me.*

*I am determined to win, and nothing can come between me and my eternal good.*

*I thank Thee for the unselfish vision that thou hast given me, and for a self that will not give up until it is consciously at one with that vision.*

*Father, I thank Thee that thou hast heard me.*

# VOICES DIVINE

WILLIAM S. ELDREDGE

Anthems ranged in many octaves
  Clothe the towering heights sublime;
Anthems wrought by their Creator
  In the molding day of time,
When his voice rang through the star dome
  To this conflagrating orb:
"Render thanks for my dear children,
  In yon crucible of love!"

And within, the molten metals,
  Seeking each his chosen place,
Poured in joyous exultations,
  Blessings on the coming race;
The deep grindings and upheavings,
  And the lava's overflow,
With their high and pedaled pulsings,
  Musicked fiercely and now low.

Stately in diminuendo
  Sank the ranges to their rest,
Lulled by nature's hymns melodic,
  Voicing round each hoary crest;
And the storm blast and the zephyr
  And the soft-toned morning star,
Chording with the myriad cadence
  Born from constellations far,
Rise, for aye, in notes harmonious,
  To the gates of heaven above,
Ever, "Gloria in Excelsis!"
  To their God—the God of love.

DO YOU ever hear the voice of God?

Do you hear the voices of the stars, of trees, flowers, radiant jewels, tinkling brooks, granite hills, breathing oceans? Does the gemmed night speak glory to your soul?

Does the sunrise sing an anthem of hope to you and the sunset pour out its benediction upon you?

Do you know that color has sound—exquisite, entrancing sound, too fine for material ears to sense, but as clear-cut as the carol of a bird and more ravishing than the fondest dream-songs of heaven?

Does the glinting dewdrop strike its ethereal note for you—or is it, to you, but a drop of tinted water?

Do you know that the rainbow, kissed by the sun, is the tuning fork for the symphony of earth and skies? Have you heard the rainbow's note?

Forever God is calling, but usually we are so dull and heavy, so occupied with the material things of life, that we fail to hear the Father's voice entreating us, and always for our good—for peace, health, life, abundance, joy—entreating us to see and to hear and to enter into the spiritual values that everywhere abound.

Would a strong, loving mother refuse nourishment to her babe if the little one were pining away for lack of nourishment? Would she not, rather, entreat it in every possible way to eat and be satisfied?

The Master said: "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things."

Is God, who is love, less loving than an earthly mother? or is the Omnipotent less able than earthly parents to supply our needs?

The material things of life are wholesome and good of themselves. It is only when we forget their source and magnify their importance that they become stumbling-blocks to us, closing our ears and blinding our eyes to the spiritual values within and about us. The truth is that spiritual values are our only enduring assets; when cultivated inwardly they manifest outwardly in all that is dear to the heart of man.

Heaven and earth—our loving heavenly Father and all the glorious company of heaven—have entered into a league for our joy and peace. They seek to ambush us with beauty and music, to lead us captives to the throne of purity and bliss, to bind us in chains of divine satisfaction, to send us forth into royal service, to set us in the way of eternal unfoldment. Within us beats the wondrous rhythm of infinity. Could we but become very still before God and attune our souls to the worship of the past, we should hear the chanting of the psalms in the temple at Jerusalem; we should again listen to the reading of the Word, sit at the feet of our Master, and drink in the wondrous message of life that fell from his lips.

No song ever dies; no voice is ever hushed; no beauty is without its corresponding melody. To the spiritually unquickened the singing together of the morning stars is but a figure of speech, but not to those who are in tune with the divine. To a black beetle the radio is not even a mystery—to the thinking man it is but an earnest of the future.

Too many of us have eyes that see not and ears that hear not. We need to be quickened spiritually—made alive. Beauty is divine; harmony is the voice of God to us, catch it how or where we will. Can we not see God in the rose, waving his censor of incense before us; God in the bird singing to us; God in the ruby glowing for us; God in the golden wheat enfolding our lives in his life and his life in our lives, and saying to us: "Man shall not live by bread alone"? To live we must feed on life; to serve we must feed on unselfishness; to be beautiful we must feed on beauty; to manifest harmony within and about us we must tune our consciousness to the divine voices that speak to us, sing to us, and beckon us upward into the realms of their perfect harmony—for there is no discord in the voice of God.

Man is an ideal creation living in an ideal universe. He is the highest of God's creations, created in His own image and likeness of divine perfection. God is Spirit and man is Spirit, but only as man rises in consciousness to the heights of his own transcendent being can he see and hear and know the spiritual truths within and about him.

Until man is attuned to the finer vibrations of spiritual existence he cannot know them. But incessantly and everywhere the voices of God bid him rise. Ages before the first line of the Bible was written God spoke to man by every means and in every language that could arouse his slowly awaking soul consciousness. Man—the real man—is ideal; but until man—the soul man—beholds the vision of the perfect, spiritual, God-man that he is, he lives in the shadows and not in realities of being.

Responsiveness is the measure of real intelligence. Every call of God that we sense and respond to, dissolves some sheath of grossness and enables us to rise higher in the celestial ethers in which we live. We should strive to leave the lowlands of life and mount up on the everlasting hills of spiritual being, ever alert to the voice of God, whether it comes to us through the smile of a child or the vast swing of a mighty constellation, unifying ourselves more and more with our own indwelling Divinity.

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## THINKING

Thinking leads man to knowledge. He may see and hear, and read and learn, as much as he please; he will never know any of it, except that which he has thought over, that which by thinking he has made the property of his mind. Is it then saying too much if I say, that man by thinking only becomes truly man? Take away thought from man's life, and what remains?—*Pestalozzi.*

# SUBSTANCE

ANNA M. CROSS

TO REALIZE substance, take a statement of Truth, go into the silence, and ask the mind of Spirit to reveal to you the real meaning of the statement. Get into the substance of the word.

Did it ever occur to you that we have been seeing only the outer effects, not the real living thing? Back of the world of appearances is the spiritual idea. We cannot see intelligence, spiritual substance, life, love—except as they are expressed—but we take hold of them with the mind. We mentally eat spiritual substance. It is an important part of demonstrating prosperity to know what substance is, to know its reality. Jesus said, "God is Spirit: and they that worship him must worship in spirit and truth." We have to go into the spiritual consciousness to contact substance, really to know what substance is. Substance is a spiritual quality; it is an aspect or an attribute of the mind of God; it is the part of Spirit which is the foundation of all things, visible or invisible.

How shall we bring substance into manifestation? Back of this that we see about us, that we call matter, is the spiritual substance from which matter is formed. God did not create the universe out of nothing. He spoke, and through the power of the spoken word, "Let there be," he created. It is our privilege to say to the spiritual substance that is all around us and within us, "Let there be—" whatever it is that we need to manifest.

In demonstrating prosperity we bring substance into manifestation. In a healing meeting, we would speak of substance as a healing substance. It is necessary to know that God is cause. We go back into the mind of God, which is in each one of us (not outside, but with-

in), and have faith. Gaining the faith quality of mind is the first step in bringing supply into manifestation. As soon as we establish that quality in mind, and have faith in God as our inexhaustible resource, we begin to lay hold of substance. Then substance begins to manifest for us.

The next step in creating is to realize that the imaging power of the mind forms whatever we desire. Simply by visualizing, many people are using the imaging power to bring into manifestation from the universal ether that which they desire. We should be sure that the things that we desire are going to be for our ultimate good. In my own work I have faith in God as my inexhaustible resource, and I do not visualize my supply as being restricted to any one visible source. I know that every avenue of my being is open to supply. It comes to me from every direction. I am opening the way for it to come.

All the time we are using the imaging power of the mind. Every thought that we have in mind—the thought that we have in mind right now—is imaging in the universal substance. When any one uses his imagination destructively, he brings inharmony to himself. Substance is intelligence, it is life, it is Spirit, it is love, it is strength, it is power, but it has to be brought into manifestation through mind.

When we come to the realization that everything is ours to accept, to use, then we help to make our supply manifest. We lose the thought of competition. The knowledge that we have within us the power to bring our supply into manifestation takes away from us the thought of competition. We realize that we are not trying to get hold of that which belongs to some one else, but, keeping our minds absolutely on God, we let God create in us. God is the creator, we are the builders.

God never intended one of us to be poor. But

we must know that prosperity is a spiritual consciousness, a consciousness of spiritual substance. We first must get the rich idea in mind. Many people say: "I ask for only a little, because I can get along with just a little." In saying this, they limit themselves, as children of God. The richer our consciousness, the greater the understanding we have of the prosperity law, the greater will be our demonstration.

God has given every one of us the privilege of drawing supply from him. We must realize that there is only One, that all of us are parts of that One, and that we have a very important part to play in manifesting and expressing God. A well-known writer has said: "God had need of an instrument; that is why I am here." Never for a moment should we think: "Why am I here? What am I doing? I am a poor little creature." We are sons of the living God. The Father has need of every one of us; we all are parts of the great whole.

If you are not doing your work, there is inharmony; not only are you pulling yourself down, but you are helping to pull the race down. The greater the service we give, the greater we are; the greater the character we build within ourselves, the greater our ability to help others.

In demonstrating prosperity we can contact the substance of Spirit, in the silence, so that it becomes real to us; it becomes so real to us that we can open our minds and receive it. Through the power of the mind of God in us we bring forth our own environment, our own happiness, our own supply, our own health. We can have everything the Father has, by reaching out to receive it. We realize that a thing is within our reach; with the imaging power of mind we form that which we desire, and our great consciousness of praise brings it into manifestation. Praise multiplies and glorifies substance, and is the acknowledgment that we have already received. Jesus' increasing of the loaves and

fishes illustrates the steps in demonstrating our supply.

It has been said that two thirds of all cases of ill health result from fear of poverty. People fear that they will not be well provided for when they grow old, or they fear that their families will suffer. We must get rid of fear. We cannot free ourselves from it by fighting it, but we can know that it can be dissolved into the nothingness from which it came, and trust in God will dissolve all fear. When fear has been expelled from the consciousness, the body will begin to manifest health, and the prosperity consciousness will be enlarged. Fear closes the source of supply. When we say, "Divine love dissolves all fear," we begin to open up to supply. We shall see that the flow of supply to us is governed by a law.

Here are two good affirmations to use in demonstrating supply: *Infinite wisdom within me guides me, and divine love within me attracts to me my own.*

*I am a radiating center of light, and I attract to me my own. Not a little, but all the richness of the kingdom is now mine, and is for every one.*

Always know that what you want, what you desire for yourself, is for every child of God. And remember this: Great desire within you for opulence gives you the power to create your opulent supply.

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## REFLECTION

The habit of reflecting gives an inner life, which all that we see animates and embellishes. In this disposition of the soul everything becomes an object of thought. If the young botanist trembles with joy at the sight of a new plant, the moral botanist joys no less to see germinate around him truths with a much superior prize to that of an unknown flower.—*Bonstetten.*

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In the mountains of truth you never climb in vain. —*Nietzsche.*

# PAUL IS NOW HERE

## Charles Fillmore

In Unity magazine occurs this sentence: "We happen to know Paul in his present incarnation and have his word for this." If you can give the space, won't you please tell what you mean? Are we to understand that Paul reincarnated is now upon the earth, and an acquaintance of yours? It does not seem possible that you can mean this. Perhaps the printer and the proof reader have erred.

THERE WAS no error on the part of any one in the statement quoted. He who once manifested as Paul the apostle is now expressing himself through another personality, right here in America. It should be remembered, in discussing this character, that the real Paul and the ideal which the world today holds of Paul, are not the same. The illusions of hero worship are beyond all reason, and especially so when the hero has been sainted and a religious halo thrown about his character and his writings. A calm, unbiased perusal of Paul's history, as recorded in his writings, will convince any one, who is not hypnotized by ecclesiastical assumptions, that he lacked much of being the saint that the church thinks him. As one of the early church fathers, his lot was hard—that of the disseminator of new and strange doctrines utterly opposed to those popularly accepted by the people. From the day that he adopted the ministry of Jesus Christ he was despised and persecuted, except by a few followers. As he wrote, in I Corinthians 4:11, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and we toil, working with our own hands."

Most people think that if Paul were here again in the flesh he would be occupying a very exalted place in the church and be known far and near for his great works. They certainly do not base their assumption

upon his former experience; even the humblest pulpit in the land would be preferable to that, viewed from the world's standpoint of riches and honor. Besides, we all know that if Paul were here today and went about as he did in apostolic times, preaching his vision and his conversation with Jesus Christ, healing the sick and blessing their handkerchiefs, he would not be accepted by orthodox Christians.

So if we assert that he who was once called Paul is among us, teaching and healing in a humble way, do not let these illusions of ecclesiastical education darken your understanding. Our word today that we know Paul is just as good as his was nineteen hundred years ago that he had seen and talked with Jesus of Nazareth, who was supposed to be dead.

Not only Paul but a number of the immediate followers of Jesus are today in bodily forms in this country. Some of them have opened up the soul consciousness far enough to get glimpses of their past, and some have not. Paul lived more than thirty-eight years in his present form, a plain American citizen, before he knew that he was the same ego that had once expressed itself in flesh as Saul the Jewish zealot, afterward, Paul the Christian pioneer. So thousands upon thousands are living in the personal consciousness and letting it so absorb their attention that they are utterly oblivious to the higher self, which would reveal to them that they are more than mere animals living today and dying tomorrow. You who read this have doubtless run the gamut of all the nations on this planet, many times; there is stored up in your subconsciousness the memories of all those experiences. You may unroll these memories if you will but drop the external things of the little daily round and open up the inner planes of your being. But unless you do this, you will remain ignorant of who and what you are, even though you may have been

known once in the drama of earth as Solomon, or Shakespeare.

Here we are confronted by the question from thousands: "What is reincarnation?" It is a question so deep and so far-reaching that it cannot be answered to the satisfaction of those who expect mere words to convey the fullness of ideas.

There are various planes of consciousness in man, in which the ego, or self-knower, establishes itself according to its desire and attainments. The intellectual plane has form as its base of thought, and while the ego lives in the intellectual consciousness all its ideas are translated into form; hence to explain in human language the series of idealistic experiences which the ego passes through, as steps into realization of its true self, bodily incarnation has to be set up, which is not the correct concept.

We do not favor the term "reincarnation," because there have clustered about it ideas of æons of time, personalities, bodies, forms, and the numerous things of sense consciousness that are but masks worn by Spirit, which is Principle, the only real and enduring One. It is possible to concentrate upon intellectual concepts until the soul memory is awakened and the past revealed, without the true spiritual realization and identity being quickened. This is why the study of reincarnation, as set forth from the standpoint of personality, is not profitable to the student of higher thought.

It is not what you have been that counts your worth now. In your former experiences you may have brought out prominently some faculty of mind and utterly ignored some other faculty equally as important in the divine economy. So your present duty is to develop that slighted faculty, and the work is just as important as any work that you have done in your entire existence. For instance, one who contemplates reincarnation from the personal standpoint might awaken his sleeping mem-

ory and discern that he once manifested as Alexander the Great. From the contemplation of past glories and powers such a one might become puffed up in soul and might quarrel with the present expression, possibly a patient, loving mother of a large family of unruly children. But to one who has identified the *I* with spirit, and to whom all phases of bodily expression are the passing show, this would be an instructive problem in soul growth. The *I* would not look upon Alexander the Great as a person, but as the expression of the faculty of power, which is ever latent in Spirit. Time and space would form no part of the problem, because they have to do with the personal and limited, while the spiritually wise deal with principles. Activity and rest follow each other in the domain of expression, and thus the power that was very active as Alexander the Great would be taking its rest in the subconsciousness of the loving mother.

When the *I* catches a glimpse of its true being in Spirit, and takes advantage of the I AM doctrine of Jesus Christ, there is wonderful quickening into expression of all the sleeping and latent faculties. Instead of having to pass through many bodily forms to bring these faculties into expression, man may bring them forth in one incarnation and may round out the perfect man of God's idea in a Jesus Christ consciousness. Thus reincarnation is lifted from its earthly aspect, as a series of personal lives extending over great periods of time, and it becomes the now present bringing forth of the powers and the faculties of man, without reference to the personalities under which they were masked.

The personal man is but a part of the real man, who is invisible to sense consciousness. That this representative man appears and disappears on the objective plane does not change the continued existence of the real man. Identity is of the soul—not of the fleshly form.

All who have thought deeply have arrived at the

conclusion that continued existence of the ego under various embodiments must be a fact, for in no other way could they account for the diversity of talents and conditions of the human family. If God is no respecter of persons, every child should start at its physical birth with mental capacity and environment in every way equal to its neighbor, which experience proves is not true. So even the exact reasoner concludes that the start was far anterior to any specific physical birth.

God does not talk to the physical man—God talks to the soul and it informs the physical man. The idea that God made promises to Abraham, to Isaac, and to Jacob as personalities, is all wrong. They represented as personalities the soul to whom the promises were made, and to whom they are fulfilled. What benefit would it be to a man to be promised a reward to be given to his progeny 5,000 years hence? The Lord said: "Unto thy seed will I give this land." Jesus says that the word is the "seed." Thus we ourselves are the old Bible patriarchs and to us as souls were promised the possessions that we earned through our thought or "word." We are the tribes of Israel, who have appeared and disappeared in the various nations of history, but have steadily kept our way in the faith of God's promises. Those who are asking to be guided consciously by the Father see in this age the beginning of the fulfillment of the promises made to us when we were infants in soul experience.

A well-rounded understanding of existence cannot be had without taking into consideration the question of the meaning and place of physical embodiment in the experiences of man.

If I am a thinking being, and my thought clothes me with its forms, I cannot help but ask what kind of clothes I wore before I took on the present suit, and I shall never be satisfied until I have solved the problem. If written authority will satisfy, the Bible teaches of no

existence but a here-and-now existence. Adverse critics have claimed that the Bible does not even teach immortality, but they overlook the fact that it deals with the soul primarily and rounds up the whole of existence as in omnipresence. Yet he who reads with open eye may see that continuous reimbodiments were expected, until the promised Messiah should come as a deliverer from limitation of the race consciousness.

States of consciousness are designated in Scripture as "days." These states of consciousness come and go (the "evening" and the "morning," one day), working out some dominant idea, but the central creative purpose marches majestically on. So the Scripture veils under the mask of numerous personalities the one central idea of the Christ man coming to consciousness through the original seed-egos propagated into the realm of experience in Adam. Viewed from the standpoint of self-identification, the twelve great potentialities of Being were apportioned to those egos to be worked out. The twelve tribes of Israel are right here and are now working on that problem. "And Jacob called unto his sons, and said: Gather yourselves together, that I may tell you that which shall befall you in the latter days."

The Lord said to Daniel: "But go thou thy way till the end be; for thou shalt rest, and shalt stand in thy lot, at the end of the days."

The belief that each physical birth represents an individual coming into existence for the first time, and that just as many separate people have been born, have lived, and have died as the statistics of population for a few millions of years might show, is one of the delusions of mortal sense. It would take a universe to hold the products of this planet alone if that were true. The fact is that the number of egos in a certain creative plan is limited. Like actors, they play their part, pass behind the curtain, come forth again in other characters, and keep on doing so until the whole plan is worked out.

When they have mastered their feelings and emotions (the soul consciousness) so that they do not become lost in, or so thoroughly identified with the character that they are representing as to forget who they really are, they will cease to appear and disappear behind the curtain. Certain actors say that they forget themselves in some of the characters that they assume. So it is not at all strange that an ego should so plunge itself into the personality it assumes at physical birth as to forget its real self and all the other characters which it has assumed at previous times.

The one who lives in the intellect has no consciousness of any life except the one pertaining to his day and age and to the small things of personality. The Hebrew prophets taught reimbodiment, but the people, being on a low intellectual plane, received the teaching as applying to certain spiritual leaders only. When Jesus began to do his mighty works they had various theories as to who he was: "It was said by some, . . . that Elijah had appeared; and by others, that one of the old prophets was risen again."

The reimbodiment of Elijah was promised: "Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come." Before the birth of John the Baptist an angel told his parents that this promise concerning Elijah should be fulfilled in their child—"in the spirit and power of Elijah." The priests asked John: "Art thou Elijah? And he saith, I am not." This shows that the intellectual consciousness does not apprehend the previous experiences of its ego. To portray more fully the confusion of the intellectual consciousness and its lack of understanding of its true location in Being, John further answered: "I am the voice of one crying in the wilderness." So the intellect by itself is always a voice "crying in the wilderness," and it will never get its bearings until it consciously recognizes its higher wisdom, the Christ consciousness. This

consciousness knows who it is that is wearing the mask of John the Baptist, and, when questioned, it says: "If ye are willing to receive *it*, this is Elijah, that is to come." In more fully explaining the ignorance of the people in this matter, Jesus further said in Matthew 17:12: "But I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them. Then understood the disciples that he spake unto them of John the Baptist."

The intellectually religious world of today is making the same error in looking for the Savior and the prophets. Notwithstanding all the lessons of the past, there is widespread expectancy of the miraculous appearance of Jesus Christ, in "power and great glory," to "rule . . . with a rod of iron . . ." That this Holy One comes "as a thief in the night" (steals into human consciousness under most obscure conditions) is lost sight of. But history proves that the advent of all saviors and prophets has been by the only avenue through which any one can come into this plane of consciousness, physical birth.

If this be the one door into this world or phase of thought generation, it follows that all the conditions pertaining to this world cluster about and environ the ego at his entrance. No matter how powerful and clear he may have been in other experiences, until he touches the inner and higher vibrations of his spiritual self he is simply "the carpenter's son."

So the people surrounding us today—you who read these lines—have stored up in their consciousness the higher wisdom which, when touched by the right idea, will spread through their minds and reveal to them, little by little, the records of what has transpired in their lives since they began conscious existence. They will there find answers to all their questions about their present conditions, and why things are as they are, when

they apparently had nothing to do with bringing those conditions about.

In no other way can the questions be answered that arise in the mind and in the doctrine of the metaphysician. He is constantly met by thought productions in himself and in others for which he cannot locate the cause in this one little life, which began but a score or so of years ago. When considered seriously, it is ridiculous for one to claim that man has the thought power to produce such intricate conditions of body and affairs in a few short years. The Bhagavad Gita, a Hindu classic, admonishes us:

> Those who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the Lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass. The senses, moving toward their appropriate objects, are producers of heat and cold, pleasure and pain, which come and go and are brief and changeable; these do thou endure. . . . For the wise man, whom these disturb not and to whom pain and pleasure are the same, is fitted for immortality.

All that you ever have been is in the now existing and now present mind about you, and all the possibilities of Being are here and now awaiting your recognition and appropriation. The problem of existence cannot be shirked. Dying does not make it any easier; in fact, dying adds to the complication by breaking up and separating the factors or figures which you are using in your life problems.

Paul caught sight of the fact that the body is the "temple of the Holy Spirit which is in you, . . . glorify God therefore in your body." But Paul did not glorify God in his body. He saw the possibilities of such a glorification, as we are seeing them in our study of metaphysics, but he did not allow the Christ child, conceived

by the Holy Ghost in the mind, to go down to Bethlehem ("house of bread," the psychophysiologic substance center at the pit of the stomach) and be born in a manger among the animals. By reason of this failure to form, through psychochemical processes in the physical, a new body on a higher plane of vibration, the Christ child was without suitable instrument for manifesting itself, and Paul's corruptible body went the way of all flesh.

Thus it became necessary for him again to take up the divine substance and to go through all the minute processes of physical generation from germ to man. Then, when the process evolved to the point at which he had failed before, the correct idea presented itself, and he is now working out bodily immortality along the lines laid down by Jesus of Nazareth. The symbology of Jesus' birth and experience is being revealed to Paul in all the details of organic regeneration, through spiritual impregnation, the present physical body being the superstructure. This process of organic regeneration, with all the organic centers in the body, is set forth under the veil of symbology in Luke's Gospel. To Luke, the physician, was given the description of the physiological curriculum of Jesus Christ's school of divine metaphysics, "that thou mightest know the certainty concerning the things wherein thou wast instructed."

That school of instruction but sowed the seed ideas in its early ministry. Those ideas have been gestating in the minds of the race and are but now coming to light in a new order of men, who will know and demonstrate the powers of the celestial consciousness.

He who once manifested as Paul is only now getting a practical understanding of the scientific laws underlying the so-called miracles of the religious world, and his aim is so to develop his own powers that he can demonstrate to materialistic science that there exists a connecting link between their world and the supernatural

world of the church, which has not been understood for lack of that link. To do this successfully requires an extraordinary amount of silent interior work with physical, psychical, and spiritual powers, to the end that they be all harmoniously blended in one organism, and that that organism at the same time be unified with the universal Father. When this has been successfully done he who was once called Paul will again take up the work of Jesus Christ among the Gentiles, who are, in this age, those who lack faith in the power of the immanent God. He will demonstrate to them, from the plane of their own researches in physical science, that in man's organism are vibratory centers that, when developed, may be used as the agents to produce under exact law the so-called miracles of Scripture.

But to attain this point will require a purified soul and a regenerated body, which are not won in a day. Devotion, obedience, courage, power, meekness, love—in fact, all the attributes of man—must be carefully and systematically cultivated, sometimes under seemingly adverse conditions. But the work goes steadily on and in due time its results will be made apparent.

"In your patience ye shall win your souls."

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I have always had one lodestar. Now,
As I look back, I see that I have halted
Or hastened as I looked towards that star—
A need, a trust, a yearning after God.

—*R. Browning.*

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All visible things are emblems. What thou seest is not there on its own account: Strictly taken, is not there at all. Matter exists only spiritually, and to represent some idea, and body it forth.—*Thomas Carlyle.*

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Who then is free? The wise man who can govern himself.—*Horace.*

# HAVE FAITH IN GOD

THEODOSIA DEWITT SCHOBERT

All things are possible to him that believeth. . . .

Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it.

THIS mountain" may not refer to a literal mountain, but it may refer to any difficulty that we may meet in our growth out of the mortal into the divine. Even if the difficulty should seem as large and as utterly immovable as a mountain, it can be cleared away through faith in the good. No problem is too hard for Omnipotence. All power is at the disposal of the true overcomer; at his word of faith every mountain of error is cast into the sea of nothingness, and thus disappears from his life.

Faith is an old subject. It is as old and as new as God, for it is an attribute of the Almighty. It almost seems sometimes that everything has already been said about faith that can be said. Yet we know that so long as any individual in the world falls short of his complete demonstration of wholeness and perfection, because of lack of faith, there is something more to be thought consciously about faith, something more to be said about it.

We cannot magnify faith too much, nor can we give it too much room in our consciousness. Jesus Christ said that Peter (meaning firm, unwavering faith in God) was the rock or foundation upon which His church (spiritual consciousness) was to be built, in the believer. Faith is the very substance of the things hoped for; it is the inner assurance that the good which we desire is ours, even when we cannot yet see it with the outer eye or reason out its possibility with the intellect. The spiritual eye of faith discerns the good and our whole consciousness becomes filled with a firm conviction of the reality and

the presence of good. In the making of any demonstration, when we reach the place of faith, the outer fulfillment is brought about quickly.

The test of your faith is: Do you doubt in your heart? If there is a doubt, your faith needs to be more firmly established. Do not cover up the doubt, but in the light of truth deny the error and affirm the desired good. Pray earnestly about it. Ask the Holy Spirit within you to cleanse away all doubts and fears and to increase your faith. Be willing to change your mind if necessary, that all doubt may be loosed from your consciousness. Affirm that you have the Christ faith in which are all understanding and all love, and in which there is no uncertainty, no lack of confidence in the power and presence and willingness of God to establish your good to you now. In this way doubts will be eliminated, and faith will be strengthened.

There is nothing that will give one more insight into the importance of faith, the necessity of having faith in God and of exercising this faith, than a study of the sayings and the ministry of Jesus Christ. Almost every mighty work that he did was attributed to faith. In the few cases in which faith is not mentioned specifically, the narrative very clearly reveals its presence. Every time that his disciples seemingly failed to perform some act of healing or to make some demonstration, Jesus told them that it was because they lacked faith. We are not told that when Peter attempted to walk on the water, and began to sink, Jesus explained to him how to walk on the water, in either a scientific or a metaphysical way. He simply reproved Peter with the words: "O thou of little faith, wherefore didst thou doubt?" When the disciples could not cast the demon out of the boy, and asked Jesus why they could not do it, his reply was: "Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and

it shall remove; and nothing shall be impossible unto you."

In some places where Jesus went to minister to the people, he could not do many mighty works, so we are told, because of their unbelief. We are told that in his own country, among his own people who had known him from infancy, and who, it would seem, had been given every opportunity to understand and to believe, "he marveled because of their unbelief."

Today the outer committing of what is known as crimes is deplored, while the real sin, which is unbelief in the heart, is overlooked. We have not realized that unbelief is sin, yet it is the sin of the world—lack of faith in God (Good). Many persons, especially women, take pride in telling how naturally timid and fearful they are and how they worry about things. Then in the next breath they condemn those who commit acts which, by the standards of men, are classified as wrongs. But read Rev. 21:8, and you will see that the "fearful, and unbelieving" are classed with murderers, liars, fornicators, and all other sinners. You will see also that they are to be punished along with the other transgressors; that is, their errors bring to them the refining fires that burn away the dross. They suffer until they perceive the truth and accept it and are set free. Therefore we must find the remedy for unbelief; we must *demonstrate* that all good is possible to us because of our strong faith in God, the Good.

The problem for us to solve is this: How can we strengthen our faith to the point where "all things are possible" to us? To be more concrete, how can we strengthen our faith sufficiently to meet our problems of today? How shall we become able to exercise the faith that permits no doubt to remain in our hearts—the faith that will demonstrate over what seems to be a condition of error or limitation?

Those of us who have been consciously traveling on

the way with Christ for some years have learned that what is known as blind faith, that is, a certain degree of faith but no real understanding of the law of life, does not always stand the test. Like Peter in his attempt to walk on the water to Jesus, we started in boldly enough, and we had many remarkable healings and demonstrations. Then we seemed to meet a check; under some conditions our faith apparently did not bring results.

We wondered what we were to do. The way seemed dark, and apparently God had failed us. Gradually we came to realize that we had to add to our faith some understanding, more love, and other divine qualities. We found that we could not work directly against the law of God in thought and act, and at the same time get the best results in our daily overcoming. We learned that we could not daily dissipate our very life substance in unwise and needless ways, and then expect to make up the lack fully in a moment by trying to believe in the fullness of God's presence to heal and to bless. We had to learn to conserve and to appreciate the divine life which is ours bountifully, to use freely but not to throw away. We have had to master many lessons in truth, in order that our faith in the good may work more perfectly. We have found that we cannot denounce seeming sins in others, no matter how wrong they appear to be, and at the same time be forgiven and healed easily, quickly, and fully ourselves when some inharmony of mind, body, or affairs shows us that we, too, have not yet attained in every particular the Christ perfection which is our goal.

As we learn more of the working of Spirit in us, and harmonize ourselves in thought, word, and deed with the divine law of right thinking, right speaking, and right doing, our faith grows steadier and stronger; doubts disappear from our hearts (the subjective consciousness within us); and our faith works more surely to accomplish desired results. Perhaps we do not consciously

think so much about faith as we once did, but in our times of need it abides within us like a rock immovable and unshaken, and it keeps us in peace and harmony while the outer "mountains" are in process of adjustment.

In II Peter 1:3-11 we find the key to the growth and the establishment of the perfect Christ faith in our consciousness, the faith that makes *all things possible.* This text reads as follows:

> . . . seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge; and in *your* knowledge self-control; and in *your* self-control patience [margin, stedfastness]; and in *your* patience godliness; and in *your* godliness brotherly kindness; and in *your* brotherly kindness love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. . . . for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

By reading this text also from the King James version of the Bible, we get still more clearly the meaning of the admonition of Peter to *add* to our faith virtue, knowledge, steadfastness, self-control, godliness, and love. This is the way in which we can increase our faith so much that it will never fall short of complete fulfillment in whatever we undertake to do or to demonstrate.

Mr. Fillmore teaches us this very same truth in the calling of the disciples (faculties) and quickening them in our consciousness through affirmations of their presence, their spirituality, and their power under the direction of our I AM (indwelling Christ) to work out our complete redemption. The disciples of Jesus Christ rep-

resent in us spiritual faith, love, judgment, understanding, imagination, power, will, life, order, zeal, and so forth. All these spiritual qualities need to be consciously recognized by us and they need to work together in us that we may become complete in Him. We cannot exercise more than a very limited amount of faith unless we understand and express love. We need good judgment, too, and a right understanding of truth. Our imagination must be stayed on God. We must be vitalized throughout our entire organisms with the abundant, ever-present Christ life. Our wills must be made one with the divine will. We must be zealous for the truth that makes free. We must establish the infinite order of Spirit within us, and we must know the power of Christ for salvation. Thus is our faith made perfect, for it cannot work fully when apart from the other faculties of mind, any more than the others can be fully exercised without faith.

Let us therefore be very diligent in acknowledging and exercising all these God qualities, that we really may enter into the heavenly kingdom of harmony and truth here and now, and that we may go no more out into the world of discord.

Faith is the victory, we know,
That overcomes the world.

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## THE DIVINE PRESENCE

When we learn that the divine Presence is constantly with us, we shall not fret because our works fall short of our ambitions; we shall not worry because we fail to express great power; but we shall love God so perfectly that we shall carry his presence constantly with us in our minds. Our work, our existence, will then be pleasant and worth while.—*Lowell Fillmore.*

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The higher meaning of endeavor is that we are preparing a master work for God.—*Isaac Edwardson.*

# THE GREAT PHYSICIAN'S GUARANTEED PRESCRIPTION

ARTHUR P. BUCK

AFTER discussing treasures—life, food, drink, clothing, and like needful things—the Master exclaimed: "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." As it is plainly stated that "the heaven . . . is the throne of God," we must believe that "his kingdom," "the kingdom of God," and "the kingdom of heaven" are one and the same.

While Jesus was on his last journey to Jerusalem, two of his disciples, James and John, petitioned: "Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory." We may be inclined to criticize this apparent selfishness on the part of James and John, but why should we? Jesus had said, not long before: "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." If each was to sit upon a throne, why not ask for one near the King? But they missed the point of Jesus' teaching—just as we so often miss the point.

Time after time Jesus exclaimed: "He that hath ears to hear, let him hear." The calling of the twelve disciples represents the calling, into the Christ consciousness, of the twelve faculties that the disciples represent. When Jesus said to any or to all of his disciples, "Ye also shall sit upon twelve thrones," he meant, not that each should sit upon a separate throne, but that each should sit upon twelve thrones, that is, that each should rule the twelve centers of consciousness symbolized by the twelve tribes of Israel and by the twelve disciples.

To go back to the Master's declaration that the short road to health, happiness, and prosperity is the

finding of "his kingdom," let us examine a few quotations in which reference is made to the kingdom.

When asked, "Who then is greatest in the kingdom of heaven?" Jesus set a little child in the midst of the crowd, and said: "Except ye turn, and become as little children, ye shall in no wise enter the kingdom of heaven." What does that sentence mean? It simply means that if we would find the road to the kingdom, we must turn from our prejudices of teaching or of creed, and, like a little child, assuming to know nothing of ourselves, we must seek eagerly for knowledge and understanding, willing to be taught by the Scriptures and by Spirit, with a childlike faith that they will guide us to the Truth that we seek.

According to Matthew 13:31 the Teacher said: "The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field."

In I Corinthians 3:9, margin, Paul declared, "Ye are God's tilled land;" and Jesus said, in explaining the parable of the sower: "The seed is the word." The parable of the grain of mustard seed says clearly: The kingdom of heaven is like a seed (the word of Truth), which a man took, and sowed (spoke) in his field (his own consciousness, himself as God's tilled land).

Illustrating the fact that "God's tilled land" in his auditors received seeds (words or thoughts) from other sources than from the sower, Jesus declared: "The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat." Notice that in each case Jesus said *his* field, that is, "God's tilled land," within each individual. In this case the tares (the scattered seeds of thought that come to us out of the race consciousness) are not to receive any attention; they are to be let alone.

In Western cornfields, after the corn is shocked, wheat is drilled in the fields, but of course no wheat is

drilled under the shocks of corn. When harvest time comes there are patches of weeds where the shocks stood, but where the wheat (good seed) has been sown and has made a proper growth, there is no place for weeds to grow; the wheat has overshadowed them and has choked them out.

In both the parable of the mustard seed and the parable of the sower there is mention of the planting (hiding) of the seed, and a growth. In another parable Jesus declared: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened." The illustration here is parallel with the other two: There are the hiding and the growth. The emphasis in this parable is on the fact that in its beginning the leaven was invisible and that the work was thorough—"till it was all leavened." In the amount of meal that was all leavened (three measures) is brought out the fact that the hidden influence must include the trinity of man—body, soul, and spirit—in the same thorough way that leaven does its work, silently and unseen.

As though to leave no doubt that winning the kingdom comes through planting and harvesting *good* seed (chosen or selected thoughts or words), Jesus declared: "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away." When our thoughts wander, or when we are not able to think out a proposition, we say that we are all at sea or that our thoughts are at sea—they will not come to us. Always in the Scriptures (unless it is clearly indicated to mean otherwise) "sea" has the same significance, and the symbolism is carried further, so that fishes (that occupy the sea) represent thoughts. This story of a dragnet typifies an everyday experience. We sit and think—we cannot

stop thinking if we try. Much of the time there is just a current of thoughts running through our minds; we do not make the effort to select what we shall entertain of the thoughts that come to us, much less to think real thoughts of our own. But the kingdom of heaven is likened to gathering the thoughts from the sea and selecting the good thoughts for our benefit, and casting (denying) the others away.

The fact that the kingdom is hidden (or the consciousness of its presence is hidden), as is shown in the parables of the good seed, the mustard seed, and the leaven, is brought out again, and the necessity for seeking with an undivided purpose is emphasized, in Matthew 13:44: "The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field." The same points are brought out in Matthew 13:45, 46: "The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it."

Let it be noted that all these parables represent the seeker hiding the very thing that he desires—the good seed, the mustard seed, the treasure in the field—"God's tilled land"—and the leaven within the meal.

Then, as though to leave no possible doubt as to the fact that the kingdom of heaven must be discovered in "God's tilled land," in "God's building," Jesus declared: "Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went to meet the bridegroom." The five physical senses represent the five foolish virgins, and their corresponding spiritual faculties are the five wise virgins. In another parable a nobleman gave his ten servants ten pounds, one pound each. One of the servants, by using his pound, increased it to ten pounds, and was made ruler over ten cities (ten centers of consciousness). In this

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parable, as in the parable of the foolish virgins, the Master taught the same thought that he taught when he said to his disciples, "Ye also shall sit upon twelve thrones," though in these parables only ten centers are recognized. Later we shall learn that the faculty of intuition (the added sense which Joseph represents in the Old Testament, and Nathanael in the New Testament) and its corresponding spiritual counterpart are the other two members of the twelve tribes to be ruled.

A study of these various parables not only discloses the manner of the coming of the kingdom of heaven (or of our coming into a consciousness of it), but it prepares us for the Master's specific declaration, "lo, the kingdom of God is within you," or "in the midst of you." Those who have read Myrtle Fillmore's splendid book, "Wee Wisdom's Way," will recall the incident in which Aunt Joy asked the children what was being planted; the children replied that balsam seeds were being planted. Asked what the balsam seeds would grow, one child answered that they would grow flowers; another, that they would grow balsam flowers.

"And won't they ever grow any other kind of flowers?" Aunt Joy asked.

Little Grace replied that the seeds would never forget; that they would always remember what kind of flowers they were to grow.

"The seed is the word," and words of Truth planted in consciousness will surely bring forth their harvest.

*My words are Spirit and they are life; they shall not return to me void, but shall accomplish that whereto they are sent.* As the balsam seed never forgot, yet brought forth no flowers till hidden in the prepared earth and influenced by sun and showers, so the "Kingdom of God . . . within you" (or the consciousness of its presence and the manifestation of its fruits) fails of expression till faith and love and a patient waiting in the silence ("God's tilled land") make it grow.

## THE REAL NATURE OF THINGS

The true meaning of *spiritual* is *real;* that law which executes itself, which works without means, and which cannot be conceived as not existing. Men talk of "mere morality"—which is much as if one should say, "Poor God, with nobody to help him." I find the omnipresence and the almightiness in the reaction of every atom in nature. I can best indicate by examples those reactions by which every part of nature replies to the purpose of the actor—beneficently to the good, penally to the bad. Let us replace sentimentalism by realism, and dare to uncover those simple and terrible laws which, be they seen or unseen, pervade and govern.

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun. What a day dawns when we have taken to heart the doctrine of faith! to prefer, as a better investment, being to doing; being to seeming; logic to rhythm and to display; the year to the day; the life to the year; character to performance—and have come to know that justice will be done us; and if our genius is slow, the term will be long.

It is certain that worship stands in some commanding relation to the health of man and to his highest powers, so as to be in some manner the source of intellect. All the great ages have been ages of belief. I mean, when there was any extraordinary power of performance, when great national movements began, when arts appeared, when heroes existed, when poems were made, the human soul was in earnest, and had fixed its thoughts on spiritual verities with as strict a grasp as that of the hands on the sword, or the pencil, or the trowel. It is true that genius takes its rise out of the

mountains of rectitude; that all beauty and power which men covet are somehow born out of that alpine district; that any extraordinary degree of beauty in man or woman involves a moral charm. Thus I think we very slowly admit in another man a higher degree of moral sentiment than our own—a finer conscience, more impressionable or which marks minuter degrees; an ear to hear acuter notes of right and wrong than we can. I think we listen suspiciously and very slowly to any evidence to that point. But, once satisfied of such superiority, we set no limit to our expectation of his genius. For such persons are nearer to the secret of God than others; are bathed by sweeter waters; they hear notices, they see visions, where others are vacant. We believe that holiness confers a certain insight, because not by our private but by our public force can we share and know the nature of things.—*Emerson.*

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Regarding Wee Wisdom, the superintendent of an orphans' home writes to one of our kind subscribers as follows:

"We have been advised by the Unity School of Christianity that you have subscribed for twenty-five Wee Wisdom magazines for the home, and we wish to take this opportunity of thanking you for this generous donation.

"You may be assured that the children enjoy reading Wee Wisdom and that it affords the caretakers pleasure to read to those children who are unable to read for themselves."

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What's the use of worrying?
It never was worth while, so
Pack up your troubles in your old kit-bag,
And smile, smile, smile.

—*George Asaf.*

# THE WHOLE OF MAN

The whole of man is to be personified by every child of God. The glad tidings of the gospel of Jesus are true, every one of us is to be given his chance to reach heaven and every one of us is to succeed.

Whether we enter heaven soon or late rests with us.

We determine this point by our attitude toward God.

If we look to him in every incident of life, realizing that he is actually with us and sharing in our every vicissitude, then our time of preparation will be short.

If he is to us a God afar off, if he is little more than an abstraction, if he means nothing real to us, then we have either a longer preparation or a sharper struggle to face.

But we have power to decide this issue.

We can make our choice with confidence that as we choose we will receive.

If we are resolute enough to disavow our selfish and personal nature we will be brought to the knowledge of our divine nature.

If we are selfless enough to surrender our petty and private desires, we will be aroused to the sublime desire.

If we are willing to dedicate, unreservedly, to the service of God what we know of ourselves, we shall receive in return the knowledge of what we really are.

If we will consent to the purging and purifying of the partial and imperfect man, we shall come to the consciousness of the whole of man.—*Edgar Elbridgson; What Manner of Man.*

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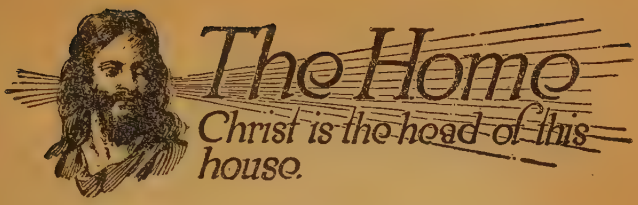
The morning watch is to serve as a means to an end, and that end is—to secure the presence of Christ for the whole day.—*Andrew Murray.*




## TRUTH APPLIED TO THE HOME

ANNA H. RAY

"EXCEPT the Lord build the house, they labour in vain that build it." The keynote of a successful, happy home life is unselfishness and wisdom.

Solomon, in the last chapter of Proverbs, has given some of the standards and ideals of womanhood. Let us consider a few of his ideas.

Woman is the leader in building the home. But she cannot do all the home making; there must be coöperation. In this day, when women are becoming so active in the affairs of the outer world, I sometimes feel that the future of the home is being jeopardized. In my ministry to younger women, I constantly emphasize the importance of motherhood, wifehood, home building—the greatest work than any woman can do in human consciousness.

Some of us have served our time in home-making, and our hearts hark back to those wonderful days of home life, which are very precious to us. Women with their children about their knees are having the very best, the most blessed days of their natural lives, and they are having their biggest opportunity to raise the race to the Jesus Christ standard. Solomon says of the "virtuous woman," as he calls her, that "her price *is* far above rubies." He also says of her: "The heart of her husband doth safely trust in her." That statement has always influenced my life and I know how much

it has influenced the lives of many women, women who have been successful home makers. It is a great thing for a woman to win and keep the confidence of her husband, who is battling with life in the outer world, to be such an inspiration to him that in times of stress and temptation his heart trusts in her.

Solomon further says: "She will do him good, and not evil, all the days of her life;" and, "Her children rise up, and call her blessed."

Although a mother may have done her very best to bring up her children wisely, for a time some of them may seem to stray from the path of righteousness, but they will surely come back; they will rise up and call her blessed.

Woman should remember that service in the home does not mean drudgery. Woman may be the queen of her home, if she will. She should not efface herself or make herself a floor mat. To do either is not wise service. But because she has learned the law of service she will teach the members of her household what true service is, and they will minister to each other, not because they are forced to but because they are inspired to do so by the loving example of the mother.

There is another point that Solomon makes: "She openeth her mouth with wisdom." It is very easy to preach, it is very easy to talk; but the greatest thing is to live our teachings. It is said that every human being is surrounded by his own aura; he forms a thought atmosphere about himself. The mother can form a beneficent thought atmosphere that will extend all through her home.

It is not wealth that makes the happy home; nor is it poverty. In some homes that are poverty-stricken are confusion and discord; in some palatial homes are confusion and discord. The real home has an air of peace, of kindly welcome, of cleanliness, of order, of harmony. The mother must create the air that makes

her house a home. In no other way can the woman Truth student accomplish so much as by radiating in her home the Truth that she is seeking to understand. To me, one of the most pitiful things in the world is the woman who has run away from her problem; who is homeless; who is seeking life along a line where she will never, never find satisfaction. The woman who has husband, children, and home has the opportunity to accomplish more for the good of the nation than any woman can possibly do who merely works in the business world.

Many mothers have done their work in the home; their birds have flown, and possibly the nest is broken up. Such women must not sit down and repine; they must go on and help others to see the possibilities in life. The mother who has trained and has given to the world sons and daughters, the woman who has been an inspiration to her husband, has accomplished great things; she must quicken in others the inspiration by which she succeeded.

Many young women feel restless and want to get out into the world. To such women let me say: Bide at home awhile; be faithful to your home duties, to your husbands, to your children, and be thankful that you are sheltered in the sanctuary of the home.

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## MOTHERS

Never, never has one forgotten his pure, right-educating mother! On the blue mountains of our dim childhood, toward which we ever turn and look, stand the mothers who marked out to us from thence our life; the most blessed age must be forgotten ere we can forget the warmest heart. You wish, O woman, to be ardently loved, and forever, . . . Be, then, the mothers of your children.—*Richter.*

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The language of truth is unadorned and always simple.—*Ammianus Marcellinus.*

# SERVICE—THE HEIGHT OF APPRECIATION

BLANCHE SAGE HASELTINE

ON THE happy road of appreciation, the highest, sunniest spots are labeled "Service."

The phrase, "a life of service," has so stern a sound and savors so much of giving up, that, at contemplation of it, personal selfishness often draws back in dismay. The Master knew the great joy of service, and to serve was his privilege as the Son of God; it is the privilege of every child of God. The earlier one exercises this joyous privilege, the happier and more complete will his life become.

First, the character of service must be understood. Service does not in reality entail a giving up. True service is the giving, to those around one, of the best that is in one. To enable one to give his best, the best must be developed, so that one renders service quite as much to himself as to others. Here is an opportunity for that God-given unit, the family.

Parents, of course, know the joy that comes from service when the children are young and dependent. However a part of the service which parents owe their children is to teach them the glories of service. The mother who understands the true quality of service will not develop Martha to the neglect of Mary. She will not so busy herself in giving physical service as to forget to give spiritual service. She will think and speak and develop the very best thoughts, that she may help her children to the best. In return, their budding and blooming will inspire her. Such a mother will never know the bitterness that comes to the one whose idea of service is narrowed to the physical plane, and who as a result is left behind in her children's ongoing.

The mother who believes herself unselfish, but whose

idea of service is incomplete, will feel that her children are ungrateful. The truth is that she has fulfilled only a part of her duty. Her children will probably render her physical service. They will not allow her to suffer hunger or thirst, but the spiritual companionship which is her right is missing, because she did not fulfill the law.

The way to get real pleasure from outer service is to make it a symbol of inner, spiritual service. If children are made to feel that Mother and Father deem it a privilege to serve them, and are given a chance to serve in return, they do it joyfully. When daughter is helping with the dishes, Mother can, if she will, give her the sort of sweet, wholesome outlook on life that will reward them both through all the days to come.

Son will display more interest in his violin if he is made to realize that it is a part of his joyous service. At first he may practice more earnestly because Mother is made so happy when he plays well. Later he may strive to perfect his playing, when he finds that his friends enjoy it. All of this will lead to the moment when he will realize that the joy he feels in playing is due to the fact that he is expressing God through his music—which is fulfilling the law of service. The more he expresses God in music the more he will want to express him in other ways, until eventually he will be led to express only the good in word, thought, and deed.

By the interchange of true service among the members of the family, each individual may be helped to the complete fulfilling of the law of service. This fulfillment is the giving of the whole man to the expression of God ideas.

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O wondrous power! how little understood,
Intrusted to the mother's mind alone,
To fashion genius, form the soul for good,
Inspire a West, or train a Washington!

—*Mrs. Hale.*

# DIVINE LOVE MAKES FREE

IDA M. PALMER

IF WE live in personal consciousness, in personal love, we love our child because it is our child. But in reality the child is not ours; it is the child of the eternal God, created in his image and likeness. We have given it a chance to manifest in the body, but that does not make the child ours. We must give the child back to the Father if we would keep it. We must give our brother back to the Father if we would keep him; otherwise we put our arms around him and bind him with bands of personal love until he is smothered, so to speak. He would do anything to get away from the binding personal love that he feels, although he may not understand his desire. The boy who always is tied to his mother's apron strings gets away as soon as he can and never comes back, but the boy who is freed, the boy in whom the mother realizes divinity, is always with his mother. He may go to the ends of the world, but there is always an interchange of thought, a conscious unity, a feeling of harmony that binds the mother and the son, that frees both mother and son.

If your son and your daughter are leaving you, let them go. Do not turn them over to personality; turn them over to God. Give them back to the Father that gave them to you; know that there is no separation, that divine love in you will always draw your own to you.

If we give our loved ones back to the Father, there is no power that can cause inharmony between them and us. Inharmonies come because we try to hold our own for ourselves. We love our children and demand that our children love us. We try to force the child to love the parent because it is the child's duty, but let us remember that to be loved the parent must be lovable. We cannot force love; we can gain it only by attracting

it. If we would win love we must become loving; as we become loving we shall become freeing. We shall not bind, coerce, or oppress; we shall simply love steadfastly. Love will draw our own to us now and throughout eternity, and there is no separation in love.

Let us give our loved ones to the Father, no matter how much we may love them with a personal love. Let us say:

*My heart is right with God and I am at peace with all mankind. Father, let the fires of divine love in me consume the dross and purify the gold.*

This may be at first only a lip service with some persons. If lip service is the only service that we can give, let us give it. Let us hold the idea, encourage it, love it. After a while our repetition of the thought will no longer be only lip service; the thought will sing itself from our hearts.

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## PARENT TRAINING NEEDED

The primary responsibility for teaching the child religion rests not upon the Sunday school teacher but upon the parents.

Without the intelligent coöperation of parents, the Sunday school teacher is almost hopelessly handicapped.

Parents are most effective teachers; for good or for ill they wield an immeasurable influence upon their offspring.

Parental love needs to be supplemented by intelligence and skill.

Parent training is the surest way of reaching the child for the kingdom of God.

To give the child right models to imitate is as important as to give him suitable verses of Scripture to memorize.

The child is wax to receive and granite to hold the impressions of the fireside.—*Arthur F. Stevens.*

# MOTHERHOOD DEPARTMENT

## LEGITIMACY

MARY EDITH BUTLER

Call no man your father upon the earth; for one is your Father, which is in heaven.

THERE was never such a thing in the history of creation as an illegitimate child. There can never be one, any more than there can be an illegitimate flower or an illegitimate puppy. God is life, and all life is of God and in God. Each creature is perfected in God's intent before the seed of its body is sown in mortal womb. It already lives and moves and has its being, only waiting for an opportunity to glorify God in the flesh, and hoping to get a fit instrument of expression.

God is the great progenitor. He is the one and only Father and Mother. Whoever speaks of "my daughter," "my son," or "my babies," bears false witness. Those little souls, and even those little bodies, belong only to their Father-Mother God, because he formed them in the beginning by his Word of love and intelligence, and ordained that they should become manifest on his earth.

I shall dedicate my child from its inception to God, as he so wondrously and generously delegates its development to me. I shall not seek to reproduce or glorify myself in the flesh, but I shall seek to raise up a breathing, speaking, working testimony of the Father, in Spirit and in Truth.

Should any one ask, "Whose is that lovely child?" I shall reply, "It belongs to God," and say it in such a way that there will be no doubt in the mind of either the questioner or the listener, as to the truth of the statement. If questioned further, I shall go on to say that I was so fortunate as to be its human mother, but that

# SOCIETY OF SILENT UNITY

*Be still, and know that I am God.*

## INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the healing department of the Unity School. It ministers to those needing help, without seeing them personally.

We are glad to help with our prayers all who have faith in the power of God. Physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we will pray mightily for you. "With God all things are possible."

Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by freewill offerings. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

In writing Silent Unity for help, be sure to give your full name and address.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

HEALING THOUGHT

August 20 to September 20

I NO LONGER ACCUSE MYSELF AND OTHERS OF SIN AND EVIL. FORGIVING, I AM FORGIVEN AND HEALED.

PROSPERITY THOUGHT

August 20 to September 20

# I DAILY PRAISE THE INVISIBLE GOOD THAT IS BRINGING THE SHIPS OF PROSPERITY TO MY HARBOR.

## HEALTH

*I no longer accuse myself and others of sin and evil. Forgiving, I am forgiven and healed.*

Jesus said: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." The action here indicated is as clear to the metaphysician as scientific breathing is to an exponent of voice culture. If the mentality is loaded with thoughts of evil, ill will, and wrongs, the soul is burdened and the light of Truth cannot get in. There is but one way out. You must loose yourself in God—let go all thought of grievances, and place all your burdens on the Lord (the law). Then your mentality will not be burdened by the limitations of carnal mind. Forgiving, you will be forgiven and healed.

## PROSPERITY

*I daily praise the invisible Good that is bringing the ships of prosperity to my harbor.*

The riches of the spiritual kingdom are permanent and abiding. Our work is to make conscious union with Spirit, so that we may receive out of its abundance. The first step is to praise God and give thanks that we are already becoming prosperous. Our good is like a ship floating in the invisible ethers, waiting our orders to come into port. Pay no attention to appearances, but, fixing your eye on the invisible Good, begin at once to thank God that it is now manifest in mind and in affairs. Jesus said that we should pray believing that we have already received and that we shall receive.

I am only the temporary guide and instructor, the guardian of the tender young soul in its beautiful, clean envelope. I shall explain that I have written the Word on its inmost parts, and shall never seek to stamp it with my personal seal or trademark; that I realize that I am only the child's custodian, and shall render an account of it up to the age when it will be equipped to render an account of itself. The child, when prepared, will go out into the world about its Father's business, and, whatever befall, it can never go far wrong. The structure may seem to shake in the winds of experience, but it will not fall, for it will have its foundation on the rock of everlasting Truth.

"Children are a heritage of the Lord . . . "(Psalms 127:3).

"What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel" (Ezekiel 18:2-4). Children do not inherit any ill or evil tendency, and no one need believe that they do; the Lord God himself repudiates such a theory.

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## THE ARCHTYPE

Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.—*The Prophecy.*

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The Motherhood department of Silent Unity has a course of lessons for prospective mothers. These lessons are sent, one at a time in answer to report of previous month, to meet the need of each month of pregnancy.

Special assistance is also given to mothers of very small children.

Children's letters are very welcome, and those who are old enough should be encouraged to write us for themselves.

# OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

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We give thee thanks, O God our Father, for all these material bounties. Let our souls not want for the bread of life, and teach us, in receiving both temporal and spiritual gifts, to be ever mindful of thee, the Giver of all good. For Christ's sake, amen.

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Father, Provider of every good, we thank thee for this food. We apply it in righteousness for the upbuilding of thy temple, the body, which we acknowledge as pure, blameless, and holy in thy sight. Amen.

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In this food we partake of the manna from heaven; in this drink we acknowledge the water from the smitten rock of Truth. We eat and are fed; we drink and are satisfied. Accept our gratitude, dear Lord. Amen.

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As we partake of the food before us let us remember that we give it the quality of our thought, and so eat in joy and thanksgiving that we may keep our temples holy and acceptable to the Lord.

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Father of all good, may this food symbolize to us thy infilling, overshadowing, and abiding substance, which we accept, praise, and enjoy in thy name.

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Dear Father, thy mercies are new every morning and fresh every evening. Fill our hearts with gratitude and praise for all thy blessings. Amen.

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We thank thee, Father, for thy ever-present abundance; for wisdom and judgment; for the pure substance of Spirit, which nourishes, satisfies and heals.

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We are thankful for this bountiful manifestation of substance which enriches our souls, quickens our minds, and nourishes our bodies.

# SUNDAY LESSONS

LESSON 7, AUGUST 17, 1924.

Unity Subject—CLEANSING THE SUBCONSCIOUS.

International Subject—JESUS CLEANSES THE TEMPLE.—John 2:13-22.

13. And the passover of the Jews was at hand, and Jesus went up to Jerusalem.

14. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15. And he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables;

16. And to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise.

17. His disciples remembered that it was written, Zeal for thy house shall eat me up.

18. The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days?

21. But he spake of the temple of his body.

22. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

GOLDEN TEXT—*My house shall be called a house of prayer.*—Matt. 21:13.

SILENT PRAYER—*My body is the temple of the living God, and I recognize his Spirit dwelling in it.*

It is the nature of thought to repeat itself. At each repetition it will grow stronger or weaker as it is consciously recognized or ignored by the I AM. Thus we

can cultivate a good movement of the mind by giving it a special affirmation (feast). The feast of the Passover, that Jesus went up to Jerusalem to attend, symbolized an escape from bondage. When we begin to discipline our minds we always go up in consciousness, because it is in our spiritual heights that we see things clearly and in their right relation.

When we throw the light of Spirit into the subconscious courts of the body temple, we find queer and often startling conditions there. One would hardly expect to see butcher stalls and money-changers in a temple built for the worship of God, yet similar conditions exist in all of us.

So the body temple must be cleansed; it is the house of God, and it should be put in order. The first step in this cleansing process is a recognition of its need. The next step is the "scourge of small cords" (A. V.), the formulated word, or statement of denial. When we deny in general terms, we cleanse the consciousness, but secret sins may yet lurk in the inner parts. The words that most easily reach these hidden errors are not great ones, such as, "I am one with Almightiness; my environment is God," but small, definite statements that cut like whipcords into sensuous, fleshly mentalities.

To get perfect results it is necessary to deal with our minds in both the absolute and the relative. In the early morning one may affirm, "All the affairs of my life are under the law of justice, and my own comes to me in ways divine," and before noon find oneself searching the papers for advertisements of bargain counters. Such an experience shows that one has not gone into the temple and tipped over the tables and scattered the coins.

Excessive zeal in religious forms of worship eats up the truly spiritual. "The zeal of thy house hath eaten me up." When we become very zealous in ob-

serving the rites of the church, we are prone to forget the church itself, which is Christ.

That the temple spoken of in this lesson refers to the body is clearly stated in verse 21: "But he spake of the temple of his body." Man's ability to preserve his body from destruction is the proof that he has mastered his mind. So long as our bodies show signs of decay, it is evident that we have not cast out of the inner realms the thought-butchers that kill, for sacrifice, doves, sheep, oxen, and goats. The allusion here is to the destructive thoughts lying deep in the consciousness, at the very issues of life.

The "three days" are spirit, soul, and body, the three degrees or parts of man's consciousness. When the I AM of man has purified and mastered these three, man is in the dominion proclaimed for him in the first chapter of Genesis; the Scripture, or Word of God, is fulfilled in him, and his faculties (disciples) recognize and respond to it every time that the uplifting word (the resurrecting word) is proclaimed.

QUESTIONS

1. How are thought habits formed?
2. What is the "scourge of small cords"?
3. Why is it not sufficient to deny in general terms when we wish to cleanse our body temples of all error?
4. How does zeal for outer forms eat up spiritual realities?

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## LESSON 8, AUGUST 24, 1924.

## Unity Subject—THE NEW BIRTH A REGENERATIVE WORK.

## International Subject—JESUS TALKS WITH NICODEMUS.—John 3:1-3, 8-17.

1. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from

God; for no one can do these signs that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.

8. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?

11. Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness.

12. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?

13. And no one hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, who is in heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15. That whosoever believeth may in him have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

17. For God sent not the Son into the world to judge the world; but that the world should be saved through him.

GOLDEN TEXT—*For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*—John 3:16.

SILENT PRAYER—*I rejoice that I am born again through Christ understanding.*

All inheritance has a mental basis. We inherit some states of mind from our ancestors. An inherited religion is a dark state, because there is no real understanding in it. This is the Nicodemus mentality. Nicodemus was a Pharisee, and a ruler of the Jews. He represents the Pharisaical side of our mentality that observes

the external forms of religion without understanding their real meaning. We accept our inherited religious tendencies without giving any thought to their origin. In olden times it was considered unfilial, and an evidence of disobedience, for the children to join any other church than that to which their parents belonged. The Jews were especially rigid in the observance of this custom of inheriting religion, and they proudly referred to their fathers, Abraham, Isaac, and Jacob, who were taught of God.

The ruling tendency of our surface religion (Nicodemus) is spiritual darkness; so it is represented as coming to Jesus (the spiritual I AM) by night. However, he is seeking the light; when we begin to ask the cause of the works of healing that are being done on every hand by people who believe in Truth, we acknowledge that here is evidence of divine power.

The prime object of the work of Spirit is not the healing of mere physical ills, but regeneration, a new birth. So Jesus does not give weight to the miracles that impress Nicodemus, but calls his attention to the one vital issue: "Ye must be born anew." The kingdom of God, or mental harmony, from which all healing comes, must be apprehended and made a part of the consciousness before man fulfills his destiny. The outer signs of the inward power are not to be used or looked upon as of supreme importance. A healing industry has been built up in this latter day, and healers are classed with doctors, and the trueness of their science is estimated by the healing of fleshly diseases. But this is not the true standard. Physical health is the ultimate of right spiritual relation, but it is possible to patch up the body through mental suggestions, in manner as temporary as cures brought about by drugs. To be healed superficially in this way is not to be born anew of "water and the Spirit."

The two important factors in the new birth process

are putting away the old and receiving the new. Water is the natural and familiar symbol of cleansing from moral impurity, sin, and all its material filth. Spirit is the principle of the new life of harmony, the power from on high that puts both mind and body into divine order.

The Pharisees refused to be baptized by John. They did not consider that they needed the repentance which he demanded. They thought that they were good enough to take the high places in the kingdom of God, because of their popularly accepted religious supremacy. Many people refuse to deny their shortcomings. They hold that they are now perfect in Divine Mind and that it is superfluous to deny that which has no existence. But they are still subject to the appetites and passions of mortality, and will continue to be until they are "born anew."

Man, "the Son of man" referred to by Jesus, came out of heaven, the spiritual realm within, and he can easily return into that high estate; in fact, he is in heaven. The Son of man is a great mystery. He is in sense consciousness, and must be lifted up as Moses lifted up the serpent in the wilderness, yet he is in heaven. These paradoxical statements can be reconciled only by a proposition like this: Man is like a magnet; his positive pole is in heaven and his negative pole is in sense. The negative pole must be lifted into a closer unity with the positive pole; then, through the resulting harmony, an eternal life energy will be established. As man now functions, there is a separation between the positive and the negative poles, and this results in dissolution of the body whenever the vibration reaches a certain intensity. Emerson, beholding this broken constitution of man, said: "A man is a god in ruins."

QUESTIONS

1. What does Nicodemus represent?
2. What part does healing play in regeneration?

3. Give the two important factors in the new birth process.

4. How is it that man, "the Son of man," is in heaven, and at the same time is in sense consciousness?

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## Lesson 9, August 31, 1924.

## Unity Subject—THE I AM INSTRUCTING THE INTELLECTUAL CONSCIOUSNESS.

## International Subject—JESUS TALKS WITH A SAMARITAN WOMAN.—John 4:7-14, 24-26, 31-35.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8. For his disciples were gone away into the city to buy food.

9. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water?

12. Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?

13. Jesus answered and said unto her, Every one that drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

24. God is a Spirit: and they that worship him must worship in spirit and truth.

25. The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things.

26. Jesus saith unto her, I that speak unto thee am *he*.

31. In the mean while the disciples prayed him, saying, Rabbi, eat.

32. But he said unto them, I have meat to eat that ye know not.

33. The disciples therefore said one to another, Hath any man brought him *aught* to eat?

34. Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work.

35. Say not ye, There are yet four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest.

GOLDEN TEXT—*God is Spirit: and they that worship him must worship in spirit and truth.*—John 4:24.

SILENT PRAYER—*By knowing and doing the will of God, I worship him in spirit and in truth.*

The "woman of Samaria" is the feminine or emotional side of objective consciousness. Jesus met her beside Jacob's well (inspiration through the intellect alone) in the city of Sychar (representing a confused state of mind). Jesus (I AM) has power to impart to intellect the inspiration of Spirit, here designated as "living water." But before he can give, he must get the intelligent attention of the mixed state of consciousness which is symbolized by Sychar and by the Samaritans. Being a combination of both Hebrew and heathen blood, the Samaritans were a mixed race; the woman at the well recognized the separation that exists between absolute Truth and the mixed thoughts of intellect. Jesus is not afraid of being contaminated by such communion. He is willing to imbibe the inspiration of this realm of mind, and by so doing he comes into touch with its interests.

The Jesus consciousness is appealing to intellectual people to recognize the gift of God, the Spirit of universal love and brotherhood. It invites their thoughts to receive the living inspiration, which may be had for

the asking. But man must *ask*. "Ask, and ye shall receive."

The questioning, analytical attitude taken by the woman at the well represents the tendency of intellect to argue: "I see no visible means whereby you can get the everlasting water of life. Are you greater than all the precedents and antecedents of intellectual inheritance and experience? These assumptions of the spiritually minded that they have a truth higher than human reason, seem to me far-fetched and ephemeral." These are but a few of the many questions and objections of the intellectually wise.

Nevertheless, spiritual perception continues to affirm that it has the inspiration that will never slack or prove wanting. The mortal understands so little that it is constantly asking for more. It is never satisfied with itself or with the knowledge that it finds; but whoever drinks of the true spiritual inspiration will never thirst. It will prove a "well of water springing up into eternal life."

The outer symbol of worship is adoration, a rendering of homage; but worship in spirit and in truth involves action in accordance with the elements embodied in the object of worship. Therefore, in order to fulfill the tenets of spiritual worship, a right understanding of God is necessary.

The study of God includes the study of man. Our understanding of the Trinity involves an understanding of our place in it. The Trinity embraces the Father, the universal Mind; the Son, or Christ, I AM identified; the Holy Spirit, or manifestation. God, the supreme Source, is the foundation of all. The relation of man to his source is revealed to I AM identity, independent of Scripture, independent of tradition, independent of any external authority whatever. It comes from the light within. The first lesson in spiritual development is to know that every one has within himself the light

of divine understanding, "*the light* which lighteth every man, coming into the world." Those who do not recognize that they have this inner light are in some of the reflected states of consciousness. The first awakening is the "light;" then come the other steps in order. The statement, "I am the light of the world," cannot be applied in a personal sense to Jesus Christ alone, because he said: "Ye are the light of the world." He taught that the expression of the universal light and power is possible to all men. Then let us seek the true light—spiritual understanding.

QUESTIONS

1. What does the "woman of Samaria" typify in man?
2. What is represented by the questioning, analytical attitude taken by the woman of Samaria?
3. What constitutes true spiritual worship?
4. How may man come into the understanding that will enable him to worship God in spirit and in truth?

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## Lesson 10, September 7, 1924.

## Unity Subject—A CASE OF ABSENT HEALING.

## International Subject—JESUS HEALS A NOBLEMAN'S SON.—John 4:46-54.

46. He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.
47. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point of death.
48. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe.
49. The nobleman saith unto him, Sir, come down ere my child die.
50. Jesus saith unto him, Go thy way; thy son liveth.

The man believed the word that Jesus spake unto him, and he went his way.

51. And as he was now going down, his servants met him, saying, that his son lived.

52. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

GOLDEN TEXT—*I am the way, and the truth, and the life.*—John 14:6.

SILENT PRAYER—*I believe in the power of the Word of God as demonstrated by Jesus, and given to all men.*

It is believed by many professing Christians that the healing of the nobleman's son was a miracle, performed only to furnish proof that Jesus came from God. A Bible commentator who is counted very wise in Bible interpretation has said: "Miracles have been wrought only to authenticate the bearers of supernatural revelation, so when a revelation is really being given, the dull minds of men should be compelled to discern, and attend to it by works so evidently due to divine power as to demonstrate that the speaker must bring a message directly from God." Yet Jesus himself taught that those who believed on him should do the works that he did, and greater works.

The fact is that the healing of the nobleman's son is being duplicated every day of the year by modern followers of Jesus' methods, followers who have numberless absent patients whom they never see, yet heal as effectually as Jesus healed the nobleman's son. Unity has similar cases every day, and the testimonials that we receive bear witness to the efficacy of our healing ministry. The light of Truth is shining more brightly

today than ever before. The same faith that healed the nobleman's son will heal all persons who open their minds to it, and let go of prejudice and unbelief. This fact is being demonstrated to all who are willing to believe.

Faith on the part of the patient, or of some one connected with him, is found to be an important factor in absent healing. This nobleman had faith that Jesus could heal his son, and when Jesus uttered the positive truth, "Go thy way: thy son liveth," he "believed the word."

Spiritual healing is so marvelous and so far beyond the range of human explanation that it may appear to be supernatural. We cannot explain it clearly, but this we know: When we attain oneness with the invisible force that moves the mind, a new and higher energy sweeps through us; the thought is ablaze, and even our spoken words seem alive. When the word, or spiritualized thought, is sent to a receptive mentality, it is conducted like the sparks of the wireless telegraph; there is a universal thought ether that carries the message.

When the word goes from a spiritual center, which Jesus and his disciples represent, it becomes a continuous life giver to all who *believe* in the spiritual as the source of life. Through faith they "tune in" and catch the message from the living word. "The words that I have spoken unto you are spirit and are life." "Heaven and earth shall pass away, but my words shall not pass away."

QUESTIONS

1. What did Jesus teach in reference to the works that he did?
2. What is an important factor in absent healing?
3. Who can do absent healing?
4. How is absent healing done?

# SOCIETY OF SILENT UNITY

*"Be still and know that I am God."*

## EXTRACTS FROM LETTERS

### LET ALL BE DONE IN ORDER

It is not wise to argue with others about Truth, or to try to convince them against their will. But it is well to understand Truth for oneself and to become firmly established in the realization of abiding life. Then, as one has opportunity, he can explain Truth principles to those who really are interested.

The ability to speak in tongues is a gift of Spirit, we are told in I Cor. 12:28, 30. However, we do not believe, as some persons believe, that one who receives the baptism of the Holy Ghost always speaks in tongues.

Paul tells us that tongues are for a sign to those who do not believe, and yet they do not attract many to Truth in these days. Paul also says that giving instructions in Truth in a language that can be understood, is what really helps those who believe. He declares that he would rather speak five words with understanding, that he might teach others, than to speak ten thousand words in an unknown tongue. He gave command to the members of the church at Corinth that they should not speak with tongues in the church at all unless there were some one present to interpret what was said. It seems that much confusion came about at that time through the gift of tongues, and Paul wished all things to be done in order.

One should not let any thought of resistance toward the spiritual demonstrations of others come into his consciousness, even though those others may appear to be "drunk" with Spirit, as sometimes seems to be the case with those who give themselves over to the belief in tongues. We believe that one should be filled with

Spirit; at the same time, one should never lose his self-control—perhaps it would be better to say, his I AM or Christ control. When one is rightly balanced between love and wisdom, the heart and the head, one is not overcome by his emotions; he does all things in order, although he is not averse to expressing his joy and giving vent to praise and thanksgiving to God by singing or even by shouting. He is not in bondage to restricting thoughts and conventions of men. All the acts of one who is really filled with Spirit and with wisdom will be constructive, strengthening, upbuilding to both mind and body. He will do nothing that depletes the organism and brings about a reaction afterward; he will retain an inner poise at all times and under all circumstances.

There will be no old age or death in the experience of one who sees the pure, everywhere present, changeless, incorruptible life of God manifesting in his flesh.

Affirm the following prayer:

*In my flesh I see God. In my flesh I see the strength, purity, beauty, wholeness, intelligence, and perfection of Spirit.*

Hold this thought in consciousness, and let it do its transforming work in you, body and soul.

### DEATH AN ERROR APPEARANCE

The statement, "There is no death," is usually misunderstood. It should never be made, before the average person, without an explanation. It is only in Spirit, in the absolute, that there is no appearance of death. What is called death appears on the personal, human plane. It is not real; it is an error appearance that must be dealt with, overcome, and put out of one's experience, just as other errors are overcome. To say, "There is no death," and then keep on expecting to go through the experience of what is known to man as death, will not overcome death.

## BRING US NOT INTO TEMPTATION

Many have wondered as to the real meaning of the sentence: "Bring us not into temptation." Knowing that the nature of God is good and that only the good can come from God, we realize that there must be a deeper meaning to this passage than would appear from the mere surface reading of the words. We interpret it to be man's cry for deliverance from any tendency to evil into which the strong urge of the life principle seeking expression within him might lead him.

God expresses through man as ideas—life, love, wisdom, power, and so on—and man takes the ideas and uses them as he wills. If he expresses them in right relation to each other he fulfills the law of righteousness. If, however, he is led off by the force of some one idea and consequently dissociates it from its right relation to other ideas, he falls into error, for the expression of any idea without its harmonizing, equalizing, or balancing complement results in some form of error, such as love without wisdom; power without understanding; justice without mercy. Man's use of good determines the character of its expression. He puts his own stamp upon it. His freedom to will how he will use these ideas involves the choice of right or wrong. The prayer, "Bring us not into temptation, but deliver us from evil," is really the cry of the personal man for deliverance from himself and from the temptations into which his God-given freedom of will might lead him.

## TRUTH MUST BE TAUGHT

It is good to be able to speak the Word with such power as to heal instantly those who seek help, as Jesus Christ did. But you must not forget that teaching is a large part of real healing. We believe that teaching people to help themselves and to think and live in a way that will keep them well is one of the "greater works" which Jesus told his followers that they should do. It really does not help the race much to heal

people, without teaching them the law of right thinking, the permanent cure for all inharmony.

The only permanent remedy for any individual is a change of mind on his part. "Be ye transformed by the renewing of your mind."

In the case of the woman who says that she hates her husband and yet wants you to treat him so that he will be restored to her, she should first be treated for understanding and love. She should be taught the truth: She must learn to love her husband truly and spiritually, with divine love; then, through her forgiving, loving, compassionate spirit, she will arouse in him the same love. It will be all right to speak the word of light and guidance for him also, but in giving treatments one must always be watchful not to seek to influence any one against his will. We have no right to treat any one to do any specific thing; we may only pray that he may be awakened to the truth and guided by Spirit into that which is for his highest good. We may pray that divine love and divine understanding may be quickened in another; then we know that he will of himself do what is just and right in all his relations with other persons. We should not form ideas as to what he should do or as to how he should act. These matters should be left to the Spirit of truth in him.

### ENTERTAINING VOICES

The voices that you heard came from your own subconsciousness. Some trend of thought that you have been entertaining opened up in your consciousness a psychic connection which resulted in your hearing voices speaking to you. You were wise in not paying attention to them. Your earnest prayers to God for light and understanding have helped you to become free from the voices. Of course these voices that you heard would be of a mixed character, some seemingly good and others apparently evil, because the subconscious mind of man, until fully redeemed, is the reservoir of past

error beliefs and experiences as well as of those that are true and good.

Continue to be faithful in prayer to the Father within you that his Spirit, the Holy Spirit, the one and only Spirit that man should recognize, may be your constant guide into all Truth.

Do not resist, fear, or consciously entertain voices, or anything of that kind. Give your full love and attention to the Holy Spirit of truth in you, and have faith in God; all will be well with you. You will realize, through your indwelling Christ, dominion over every thought in your world, and your health will spring forth speedily; for this is the will of God concerning you.

### GOD IS UNCHANGEABLE

The desire of your heart is yours: "Ye ask, and receive not, because ye ask amiss." We do not fail because we ask God for what he is unwilling to give, or for what we, as his children, may not rightfully ask and claim; we fail because we beseech and supplicate, as though God were not willing, but possibly might be induced, to grant our petition. So to pray is to pray amiss. "For I, Jehovah, change not." "Jesus Christ *is* the same yesterday and to-day, *yea* and for ever." If God ever did answer prayer, he always does.

So far as God is concerned, you received your healing the very first time that you asked for it. The promise is, "Ask, and ye shall receive," and the promise is true. In Spirit the hearing that you asked for is yours now and all the time. Through your believing this with all your heart and soul, and then giving thanks daily that you hear and that your prayers are answered, your outer hearing will be brought into manifestation.

True faith in God does not waver or become discouraged; it knows no defeat; it knows only that God, the Good, is true and that he is at hand to be demonstrated.

# SILENT UNITY HEALING

*"What hath God wrought!"*

[In writing Silent Unity for help, be sure to give your full name and address.—*The Editor.*]

## HEALTH

*Bloomfield, N. J.*—I am very thankful for the help that I received through the work of Silent Unity. I am beginning to know God aright. A physical inharmony that had been with me for many years has disappeared. I am much happier and so make my home much brighter. For the first time in my life I have a sense of freedom. Thank you again for your help.—*Mrs. H. D. B.*

*Rhinelander, Wis.*—I am improving in every way since I wrote asking your help. I was almost an invalid from headache, which doctors could not cure. But praise to God and to Unity, I have found a cure. My breasts were full of lumps and were very painful. The pain is gone and the soreness and the lumps are fast disappearing.—*Mrs. A. P.*

*Topeka, Kan.*—God, through Unity, has healed me of rheumatism and nervousness and I sleep better than I have before in years. I praise his name and continually thank him for the wonderful manifestations of his love to me. He has blessed me with health and strength.—*Mrs. A. L. L.*

*Joplin, Mo.*—You may discontinue prayers for little J., as he is well. The doctor said that J. had double pneumonia. It was nothing less than a miracle that he recovered so quickly. We all thank God and Unity. I inclose a love offering.—*Mrs. H. E. M.*

*Dallas, Tex.*—I asked your prayers to help cure my husband of pains and fever. He was better almost immediately and is now entirely well. God bless you and your good work. May your school grow as never before. —*Mrs. C. C. W.*

*New York, N. Y.*—When I sent you the telegram asking for prayers, I was very ill, but I awoke the next morning entirely healed. I praise God for such devoted bearers of Truth as you and your many students are.—*Mrs. I. R.*

*Guthrie, Okla.*—I wrote you about the condition of my kidneys and my bladder. I am healed. I thank you very much for your prayers.—*C. M. S.*

*Greenfield, Calif.*—I wrote you for help in reducing. I have lost fourteen pounds in about seven weeks. I read in one of the Unity magazines how necessary it is to control one's appetite in all ways. I purchased your cookbook, which is a great help. I have better health than I have had before in seven years. I thank God and Unity.—*Mrs. L. B.*

*Philadelphia, Pa.*—I have been completely healed of constipation, after being troubled by it thirty-five years. I have entirely eliminated all thoughts of sickness from my mind. Those for whom I asked prayers for prosperity have obtained employment. I am working and I have good health. I should like the whole world to know of Unity. —*A. C. J.*

*New York, N. Y.*—I cannot find words to express my gratitude for the blessings that God has bestowed upon my brother through the prayers of Silent Unity. His mind was affected and he was violent. Through your prayers he was perfectly healed within two weeks.—*Miss C. L.*

*Honolulu, T. H.*—I want to express my appreciation and thanks to God and to Silent Unity for the help you have given me. The indigestion and the constipation have disappeared. I am happy to get rid of these diseases, which have troubled me for the last seven years.—*S. K.*

*Lakewood, Ohio*—I am more than pleased to write that our prayers have been answered. The growth on Mother's face has been healed. It fell off one day while she was washing her face. I never can thank God and Unity enough.—*E. S.*

*Lincoln, Nebr.*—Several weeks ago I wrote you for prayers. I was suffering from what the doctor said was a tumor. I am in perfect health now. Words cannot express my thanks to God and to Unity for this healing.—*I. C.*

*Tobago, B. W. I.*—I am very glad for your helpful words of love. By following your instructions I have received health, peace, and happiness. I am well; all the organs of my body have received health.—*Mrs. M. H. S.*

*Kansas City, Kan.*—I wrote you a few days ago asking prayers for our baby, who was having convulsions. Now the baby is all right. Thanks to God and to Unity.—*Mrs. M. E. K.*

*Jacksonville, Fla.*—You may cease prayers for my healing. I am now completely healed of the skin trouble of which I wrote.—*Miss C. F. L.*

*Hanover, Minn.*—We are thankful to God that we found Unity, as it has opened our eyes to Truth. Our little boy fell ten or twelve feet from a bridge and knocked a hole in his head. I held this thought for him: "The pure substance and life of Spirit are now cleansing and renewing soul and body, and you are healed." He went to sleep at once when we put him to bed, and two hours later he woke up, came out alone, and wanted some supper. The next morning the wound was healed smoothly. Hereafter the Lord will be our only physician.—*Mrs. M. I.*

*Denver, Colo.*—I wrote you a letter last week asking for prayers for healing for my nose and my eyes. The moment I mailed the letter to you my nose began to get better and today it is entirely well. My eyes are all right also. I had faith that I should be healed.—*Mrs. N. M. M.*

*Oklahoma City, Okla.*—You may discontinue treatment for me for healing of neuralgia and a sore tooth. The soreness has left the tooth and I feel entirely well. Through your help I was able to save this tooth, and I am very thankful.—*N. K. W.*

*Chicago, Ill.*—I wrote you about a month ago telling you that my stomach pained me, and that I weighed only eighty pounds. I now weigh ninety-five pounds and have not had a pain at my stomach since I wrote you.—*Mrs. J. A.*

*Avondale, Cincinnati, Ohio*—Three hours after we wired you for prayers for my mother, who was suffering from tonsillitis, she was able to sit up and to eat. May God ever bless you and your good work.—*Mrs. E. B. S.*

*Long Beach, Calif.*—I wish to express my gratitude to you for your wonderful help. I have not worn my glasses for more than a month. My eyes are better than they have been in years. In fact I am cured.—*Mrs. D. B.*

*Columbia River, Wash.*—I am glad to report recovery from a vertebral dislocation. No one but God knows how glad I am to have learned of his ways through Unity. —*Mrs. C. N. W.*

*Topeka, Kan.*—We are thanking and praising God for the healing of a cancer on my mother's face. The cancer is healed smoothly, so you may discontinue prayers. —*E. A. K.*

*Miami, Fla.*—I thank you for your prayers. In less than a week after writing you I could walk as well as ever. I feel as though I never had been crippled.—*A. Z.*

## PROSPERITY

*Minneapolis, Minn.*—I wish to express my thanks and gratitude for your loving work for us. Our call went to you about the last of December. The middle of January my husband obtained a position in his line of work, for which we are very happy and thankful.—*A. F. N.*

*Bijou View, Colo.*—I wrote you asking for prayers to help me pay a debt. Praise God, the way was made easy and the whole debt has been paid. My family and I have been blessed in many ways and are very prosperous in a region where prosperity is not very general at present.—*H. A. S.*

*Chicago, Ill.*—I wrote you that my husband and I were anxious to secure our own home and I asked for your prayers for our prosperity. One week after I wrote you my husband's salary was increased $40 a month. We are inclosing a tenth of our increase as a love offering.—*Mrs. N. P. D.*

*Nelson, Lancashire, England*—You may discontinue prayers for my husband. I am pleased to tell you that he found employment and started work yesterday. We feel that we have been wonderfully helped by your prayers and we thank you very much for them.—*Mrs. W. S.*

*St. Louis, Mo.*—I am happy to report that conditions in my business life are much improved, and you may discontinue prayers for me. I have gained in weight and have regained the poise and the peace of mind which are so essential to a complete and happy life.—*N. W.*

*Brooklyn, N. Y.*—I wrote to you asking for prosperity prayers. Your prayers were granted. Later I wrote you in reference to obtaining a position. I have been offered no less than nine positions. I accepted one with an increase in pay of eleven dollars a week and with the understanding that there is a further increase in pay; also I have a chance to accumulate more knowledge.—*E. C. F.*

*Columbus, Ohio*—I wrote for help in finding a position nearer home. Our prayers have been answered. I thank God.—*Mrs. D. S. W.*

*Washington, Pa.*—My husband has procured a position; God is blessing us every day. Thank you for your prayers.—*B. E. G.*

*Lafayette, Ind.*—My flat is now rented. Many thanks for your kindness. Your work is wonderful.—*Mrs. G. E. W.*

*New York, N. Y.*—I thank you for your good and instructive letter, which I received when I was in the most pressing financial condition that I ever experienced. I had signed a note that was to be paid in thirty days and I did not have the least idea where the money was coming from. The Christmas holidays were coming and a family was dependent on me for Christmas joys. I did not tell any one but you of my struggles. You instructed me how to pray to my Father. I made a few hearts glad at Christmas, sent my offering to you, and paid my debt a day sooner than was necessary. Thank God! Thank you. May God ever bless you.—*M. W.*

*Columbus, Ohio*—Some time ago Mr. F. lost his position. He wrote you for prayers and we made up our minds to trust God. We did not worry. He was without work six weeks, but we simply trusted and really enjoyed ourselves. He now has a position at a very good salary and he likes his work. We thank God, for we have proved him to be all in all. We thank you for your prayers.—*Mr. and Mrs. V. L. F.*

*Polk, Pa.*—I want to thank God and Unity for the change in our financial affairs. When I wrote you we were out of work. Now my son, my daughter, and I are working and I have never before been so happy. I thank God and Unity for my health, happiness, and prosperity. I want you to use my letter, in order that it may help some one else who is in darkness.—*Mrs. E. B. H.*

*Kelso, Wash.*—I wrote you for prayers that my husband might get employment. Almost at once he got a position in his usual line of work, and we are getting along nicely. We thank God and Unity for help given in our time of need. Inclosed find a love offering.—*Mrs. A. R. E.*

*Temple, N. H.*—I asked you for prayers for prosperity. We were very much in debt. This week a man who was owing us paid us much more than we expected, so that we can be entirely out of debt. I cannot praise God and Unity enough.—*Mrs. I. F. D.*

*N. Dighton, Mass.*—Since I wrote you for help for my son and for myself, my son has been given a good position, one that he likes very much, with an increase in salary.—*Mrs. S. A. B.*

*San Diego, Calif.*—Two weeks ago I wrote you for prayers to help me rent two rooms. I have rented them. Thanks for the prayers.—*Mrs. K. B.*

*Cloversville, N. Y.*—I wrote asking for prayers that I might obtain a position. The next day I found a position and was told that I would get a trial, but I had had no experience in that work. After I went to work I kept repeating: *The Spirit of the Lord goes before me and makes easy and successful my way.* I am to have the position permanently and my salary is to be increased. I thank God and Unity.—*M. T.*

*Chicago, Ill.*—I wrote you asking for help in obtaining a position. Before I received word from you I answered an advertisement. Out of 290 applications for the position, mine was selected. I know that it was through your prayers that I received the position. I am inclosing my tithe.—*Mrs. A. L. P.*

*Denver, Colo.*—I thank you for all that you have done for me. I have a good job. I found employment the day after I wrote to you for help, and I believe that your prayers helped me.—*Miss M. D.*

*Xenia, Ohio*—I sent to you for prosperity prayers. My letter had hardly reached you before I got work. I thank God and Unity. I am working every day. I inclose a love offering.—*N. C.*

## GOOD WORDS CLUB

*Brooklyn, N. Y.*—I am firmly convinced that by the use of the word in the Christ way, we shall attain full unfoldment toward spirituality. I praise the Lord for having authorized the Unity Good Words Club to spread its light upon the earth. I have given full authority to the Christ within me to guide my speech and my conversation. I am glad to tell you that I have succeeded wonderfully in my efforts to use good words. I inclose a love offering. —*S. B.*

*Leominster, Mass.*—Sometimes I am tempted to speak a harsh word or get angry with some one. Instantly I hear this in my ears: "Good Words Club." Then I stop and all is calm. The club is a wonderful help to every student of Truth.—*I. R. G.*

*Albuquerque, N. M.*—My Good Words Club pledge is such a Christly guide that I feel happier each time I repeat it. Daily I look upon it with increased determination to become perfect in speaking only good words.—*Mrs. H. A. E.*

*Los Angeles, Calif.*—The Good Words Club is a constant help to me.—*H. G. S.*

## RADIO REPORTS

*Matehuala, Mexico*—Saturday night we heard your healing service and it was wonderful. During the silent moments the organ played, then a voice proclaimed, "*In the name of Jesus Christ you are made whole;*" then silence again, except for the beautiful and soul lifting music. The last we heard was Mr. Fillmore—at least I judged it was he—proclaiming the words that he advised all the "listeners in" to memorize and repeat: "*In the name and through the power of Jesus Christ my finances are divinely adjusted.*" One of my friends told me that he had a very calm and religious feeling while listening in to you. I was so glad he felt that way, for I was completely at peace. Next Saturday I shall listen in again.—*M. D.*

*Lake Charles, La.*—How glad I am to have the privilege of writing you again that I joined you in your Saturday night service, over the radio. The service came in distinctly. I held the silence with you, and heard and enjoyed every word of your songs, "In the Garden," and "Be Thou Made Whole." I feel as if I had been in the Unity School with you. I receive great spiritual benefit from these services. I see God in my every act and allow him to manage my affairs.—*Mrs. L. G.*

*Plattsburg, Mo.*—Radio is the greatest blessing that has ever come into my life because it has enabled me to hear your services, which I have for a long time wanted to hear. I thank God for this blessing and I thank you for the help that you are giving me and all the world.—*Mrs. S. M. P.*

*Clarksville, Tenn.*—I wish to express my gratitude to you for the service you are rendering the public by broadcasting your healing services on Saturday evenings. My family and I are looking forward to this half hour with the greatest joy. Keep up your good work. —*D. W.*

*Beaumont, Tex.*—I heard your Saturday night healing service, over the radio. The service came in very nicely and I received great good through it. It was a great comfort to listen to Mr. Fillmore's voice. I could almost feel his presence.—*Mrs. M. P.*

*Kansas City, Mo.*—In deep appreciation of the services I heard over the radio, this morning and this evening, I am inclosing a check.—*Mrs. H. C. H.*

## HELPED BY UNITY LITERATURE

*Cincinnati, Ohio*—Studying Unity has helped me to be more contented and happy in my work. I am a graduate nurse, and I find that Unity helps me to help my patients. Before I go to a patient, I send a message of hope and health to him. Usually, when I arrive, I find the patient cheerful, and the members of the family say: "He is more hopeful today." When people call I tell the family to say that the patient is better, as I want him to have only healthful thoughts. I want to thank Unity for a better and happier atmosphere, wherever I go. I hope to be able to grow more spiritual, so that I can protect myself from danger, sickness, and trouble.—*E. E. K.*

*Kokomo, Ind.*—I want to tell you what a teacher in our public schools told me today. She subscribed for Wee Wisdom; she wishes to use it in her school work. On Monday mornings she gives the Bible Lessons from it. She says that the children just clamor for these stories. They say: "Oh, goody! Read us the Bible out of Wee Wisdom." She also lends the magazine to other teachers, who tell the stories to their children. So one can see how far-reaching the influence of even one copy of Wee Wisdom is.—*N. S.*

*Hillside, N. J.*—Weekly Unity is a great benefit to me. In every copy I find something helpful. This periodical seems an answer to my prayers, for if I am in difficulty or if I want to know something to relieve my mind on any subject, I read Weekly Unity and I always find my answer.—*Mrs. R. C.*

*Finley, Wash.*—May God bless you abundantly. In every piece of your literature there is some thought that seems to fit my need. You have taught me to have a stronger faith in God.—*Mrs. R. C. W.*

## TITHING

*Seattle, Wash.*—May the inclosed tithe be the means of bringing Truth closer to some one. I gratefully acknowledge the many blessings that have come to me through your help. Greatest of these blessings is a closer touch with the Father.—*Mrs. S. J. E.*

*Houston, Tex.*—We are giving one tenth of our weekly income, for we have been greatly blessed through your prayers. We cannot sufficiently thank you for the change that has come into our lives. We give this offering with a heart full of love.—*Mrs. M. F. H.*

*Morsemere, N. J.*—When I took up the Correspondence School Course a month ago, I believed in tithing but my husband did not. I prayed that Spirit would show him the light. He came home from work one day and said: "Business is fine. The boss says that God must be with us." I said: "Why not make God a partner? Give him his share, a tenth." He said nothing. Pay day he came home and said: "I am going to tithe." He is trying to get his boss interested in tithing, too. They both are reading Unity.—*A. L. G.*

*Honolulu, T. H.*—I am happy to return to God a portion of that which he has given me. Since I began to tithe our debts have all been paid.—*M. A. P.*

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## CORRESPONDENCE SCHOOL

*Portland, Ore.*—I find it impossible to express fully my appreciation of the privilege extended to me through the Unity Correspondence Course. The benefit which I have derived from these lessons has proved greater than I had dreamed to be possible. Not only have I been strengthened and uplifted spiritually, mentally, and physically, but my household, my affairs, and those dear to me have also been benefited. For the many blessings bestowed upon me, I praise God. I give thanks to the workers at Unity for their untiring efforts to make plain the Truth to those desirous of learning the way of inner peace and joy.—C. C.

*Napoleon, Ohio*—The lesson on demonstrating healing, given me in the Correspondence Course, has helped me a great deal and my consciousness is expanding as the truth is revealed to me. Through your department the Unity School offers a wonderful opportunity to the searcher after truth. I appreciate your encouraging words. I know that God blesses your work and I enjoy being a dispenser of God's bounty toward you.—*E. R.*

*Byng, Manitoba*—I thank you for the privilege of receiving your teaching through the Correspondence Course. The Unity teachings have opened up to me the spiritual wealth which my soul has craved through many years. The lessons of the Course, so orderly and systematic, are crystallizing Truth into usable form.—*M. C. M.*

*Bisbee, Ariz.*—The more I work on the Unity Correspondence Course, the more joy I get out of the lessons. It is most wonderful that you have so arranged that those who do not live in Kansas City may have such an advantage.—*Mrs. G. C. H.*

## CONTROL OF ELEMENTS

*Whittier, Calif.*—I have wonderful news to tell you. I wrote you for prayers for rain, as we were having the worst drought this section has experienced in fifty years. Recently almost an inch of rain fell. The weather is still unsettled, with indications of more rain. Our hearts are certainly grateful to God and to Unity.—*Mrs. G. N. D.*

*Porterville, Calif.*—Several days after I wrote you for help for our drought-stricken state, we had a bounteous rain; several more rains followed. There was a generous fall of snow in the mountains. I feel that all California must be grateful. I sincerely thank God for answering your prayers.—*A. W.*

*El Monte, Calif.*—With a heart filled with joy I write to tell you that we have had a most glorious rain here. It began to rain within forty-eight hours after you began to pray for us and it has been raining at intervals ever since. We praise and thank God and you dear ones. —*Mrs. W. N.*

*Pomona, Calif.*—I asked you to pray for rain. The rain came about the time you got my letter. The weather bureau said, "No rain," but since you prayed we have had a great deal of rain. Thanks to you for your wonderful help.—*Mrs. I. M.*

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## BE YE TRANSFORMED

*Los Angeles, Calif.*—I asked prayers to save my husband and my home. Praise the Lord, we are happier than we have been before in four years. My husband stays at home and has stopped grumbling. Formerly he never was satisfied, but now, thanks to our Father and to Unity, we get along fine, paying all bills. We were about to lose everything. My son's health is fine now. I am happy.—*E. B.*

*St. Louis, Mo.*—God has wonderfully blessed me during the last year, and more and more every day I have proof of his love. What I rebelled at a few months ago, I now realize was God's hand leading me into something infinitely better. God bless you, and may every love offering that you receive be multiplied many times in the furtherance of Truth.—*Miss H. D.*

*Aberdeen, S. D.*—Trouble threatened to wreck our home, but, by your help, harmony, reasonableness, kindness, and understanding prevail. It is a miracle. I inclose a thank offering.—*Mrs. W. P.*

## PROSPERITY BANK

*Washington, D. C.*—About two years ago I seemed to have lost all the consciousness of prosperity which I had had up to that time. Nothing that I tried seemed to produce good results. Now I am using my third prosperity bank. With each bank I have received help, until I believe that I now have a fuller prosperity consciousness than ever before. I have been prospered in all ways and new opportunities are continually opening.—*H. C. K.*

*Gold Coast, West Africa*—A few weeks ago I wrote you for a prosperity bank. At that time I was in what I thought was very great trouble. Before the arrival of the bank every seeming trouble had completely disappeared. I thank God and Unity for all the good works that have been done for me.—*M. M. M.*

*Detroit, Mich.*—I was not working when I sent for my prosperity bank. Before the letter was mailed I had received $5, and soon got work with much better pay than I had previously received.—*W. H. C.*

*Cincinnati, Ohio*—Through the prosperity bank drill my sister's salary has been increased three times, and good has come to us in other ways. We thank God and Unity. —*Miss M. K.*

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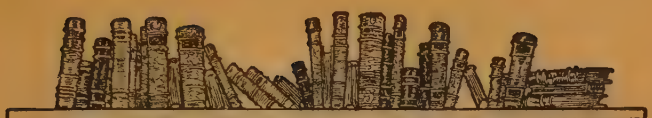
## MISCELLANEOUS

*Petersburg, Va.*—A young man of my acquaintance climbed a pole and struck a live wire. He fell, but his foot hung. The current was cut off as quickly as possible. I saw him hanging and at first I was much excited; then I got still and affirmed The Prayer of Faith for him. Ladders were put up. One man held the victim's foot while another cut him loose and helped him down. He walked to the house and then went about his work. Two small holes were burned in his shirt, and these were the extent of the injuries.—*Mrs. A. L. S.*

*Milwaukee, Wis.*—Words cannot express my gratitude for all the blessings that we have received through your prayers. We have gained prosperity and health. We are very grateful to Unity, and especially grateful for the spiritual uplift which we have gained through your faithful prayers.—*Mrs. H. B.*

*Oakland, Calif.*—Words fail to express my gratitude to God and Unity for the wonderful demonstrations in health, prosperity, and happiness which have come to our family. Living becomes more wonderful each day.—*L. A.*



# PUBLISHERS' DEPARTMENT

## SUBSCRIPTIONS PAYABLE IN ADVANCE

*Single copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02.*

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|---|---|
| *Unity* magazine one year | $1.00 |
| *Weekly Unity* one year | 1.00 |
| *The Christian Business Man* one year | 1.00 |
| *Wee Wisdom* one year | 1.00 |
| *Unity Daily Word* one year | 1.00 |
| *Unity Local Program* one year | 1.00 |
| *Sunday School Leaflets* one year | 1.00 |
| *Unity Healing and Prosperity Records* one year | 3.00 |

Sample copies of these periodicals, except the records, will be sent gratis upon request.

## TO UNITY SUBSCRIBERS

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. A subscription blank is also inclosed for your convenience in renewing.

If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. This will mean that you have renewed your subscription.

## PUBLICATION OF MANUSCRIPTS

Friends sometimes ask us to publish their manuscripts in book or booklet edition. We cannot take work of this kind, as our publishing capacity is taxed to its fullest in bringing out the works of our staff.

"I believe that the Unity School of Christianity is successful in putting into 1924 language the teachings of Christ Jesus."—*Quoted from a letter to S-70.*

# WHAT TO READ

In earlier days, many who later became famous derived their literary and spiritual education from two books, Shakespeare and the Bible. And we could scarcely do better today, were it not for the fact that the world moves. During the dark centuries, the Bible lay fallow, so far as modern interpretation was concerned. In more recent centuries the thought of the world has been focused on material advancement, but at the present time thinkers and students are awakening to the real significance of psalm, prophecy, proverb, and parable.

Man now has reached that point in evolution at which he no longer is satisfied to function on the "mind circuit" alone. His mental reach extends to the mystical realm of the fields white with harvest. There he loves to linger and grow wiser in the things of Spirit.

He enjoys reading literature of a character that leads him where he "speaks face to face with the Invisible Highest."

Unity publishes three books which comprise a Truth library, written by two who have dipped deep into the science of life. H. Emilie Cady has given us "Lessons in Truth," a textbook for beginners in spiritual science, and "Miscellaneous Writings," an additional inspiration. From Charles Fillmore's pen we have "Christian Healing." The price of this Truth library of three volumes, bound in dark green cloth, stamped in gold, is $5.

Avail yourself *now* of the privilege of owning these books, which will help to place you in the company of the spiritually great.

# "A UNITY STUDY CLASS IN EVERY COMMUNITY"

The Unity family has now grown so large that there is really little need for any community to be without a Unity study class. About the only thing that is necessary, in the organizing of such a class, is for some one to make arrangements for a place to hold the opening meeting and to notify us a few weeks in advance. We will notify our readers of the meeting. In this way a class is easily brought together.

A leader is not necessary, as the members of the class can meet and discuss and exchange ideas, using our question outlines as a basis for these discussions.

A class need not have a large number of members. Some of our most effective classes and centers began in a very small way. In Moose Jaw, Canada, Miss Edna Bowyer became interested in Unity. She had a friend, an invalid confined to a milk diet. This friend also became interested in Unity. Regularly Miss Bowyer and the invalid with her bottle of milk met and studied and talked Truth. Finally a third person, a shut-in, became interested and because she could not leave her home, the class met with her. From this small beginning, what we call our "milk fed" study class has grown into a large and flourishing work.

There is no doubt that you and your friends may receive great benefit by coöperative study, even though there may be but two or three who can meet in the beginning. No doubt we can help you get them together. If you are interested, write to the

UNITY SCHOOL OF CHRISTIANITY

*Field Department*

KANSAS CITY, MO.

# THE PROSPERITY PASS-KEY

*The Unity Prosperity Bank Plan is a master key which unlocks the doors leading to success.*

The outer door opening into the vestibule of success is *faith*, sure reliance on God to provide for us. Expectancy, hope, and confidence are the open sesame to the kingdom of God.

*The Prosperity Bank Drill builds up faith.*

A door which swings ajar into the corridor leading toward abundance is *honesty*. This precludes any form of sharp bargaining, overcharging, overreaching, as well as direct nonpayment of obligations and failure to compensate adequately for service rendered.

*The Prosperity Bank Drill cures dishonesty.*

*Generosity* is the passageway to opulence. The large-minded, free giver opens the portals of success for himself. Worthy causes and enterprises, private needs, tithing obligations—all these find a ready response from the generous soul.

*The Prosperity Bank Drill cures stinginess.*

*Freedom* takes the mind off money, and breaks up the I-can't-afford-it habit of thought. To be bound and limited by budgets—this little bit of money for this, that little bit for that—contracts the mind and hinders soul expansion. Freedom in finances is what we crave.

*The Unity Prosperity Bank Drill cures soul cramp.*

Another entrance to the realm of supply is *fearlessness.* Looking forward with dread to the rainy day or dependent old age causes scrimping and hoarding, with an accompaniment of dread and fear.

*The Unity Prosperity Bank Drill cures fear of lack.*

Any act or attitude of *injustice* will shut out our own from us. We must render to each one his just due, and we must know that we cannot be deprived of what rightly belongs to us.

*The Prosperity Bank Drill cures one of a sense of injustice.*

We close the way to affluence by dwelling on the thought of conditions as they seem to be. This picture must be erased, and must be supplanted by a mind image of conditions as we would have them.

*The Unity Prosperity Bank Drill trains you to look back of appearances.*

We fling wide the portals to overflowing plenteousness when we know ourselves as heirs of God and co-workers with him in bringing forth into expression his perfect universe. This is our prerogative.

*The Prosperity Bank Drill helps us to contact the dynamic things of Spirit.*

The Unity Prosperity Bank plan is described on page 196 of this issue. A blank is also found there which you may use for your convenience in subscribing.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

# PUBLISHERS' NOTES

Besides the regular contribution by Charles Fillmore, September Unity will contain an article on "Prayer," by Horatio W. Dresser; "Methods of Meditation," part I of a four-part exposition of the silence, by Jennie H. Croft; a poem, "All That is Mine is Thine," by Vivian Yeiser Laramore, one of America's foremost literary lights. You have friends to whom the articles would appeal. Use the Prosperity Bank plan in sending subscriptions to them. It gives you an easy way of paying, and places you under the ministrations of Silent Unity for several weeks. Countless numbers of people have overcome financial limitations by the Prosperity Bank method. What others have done, you can do.

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August Wee Wisdom, birthday number, features Booster letters and illustrated stories and poems by Young Authors. In a sense, we might call this issue the children's own number of Wee Wisdom. It always is a stimulation to the little people to read the productions of other children. Other attractive contributions of picture, poem, and story, and a special new cover design help to make August Wee Wisdom the most successful copy of this magazine that we ever have put out. The reasonable price of Wee Wisdom, $1 a year, makes it available to every Unity household.

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Three new booklets: "Creation and Re-Creation," by E. V. Ingraham, Unity teacher, and head of the Field department; "Stepping Stones," by Francis J. Gable, lecturer, and editor of The Christian Business Man; "Getting the Clear Realization," by F. B. Whitney, dean of the Unity Correspondence school and editor of the Unity Daily Word. These experienced and able teachers can help you. Further particulars on page 193 of this issue.

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Let me tell you how much I like The Christian Business Man. Every one who reads it likes it. I can't keep my copies, as some one is always wanting them to read. Therefore, I am sending for another subscription, so that I shall have two copies each month.

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Unity School recently purchased thirty new typewriters. This new equipment has been distributed to various desks throughout the building.

# SILENT-70

This is the department of Unity which attends to the distribution of free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join Silent-70 and take up this work. Write to us for information. We give the following testimonials:

*Magaliesburg, S. Africa*—We are keenly interested in Unity and should like to send more free literature to our friends. The help we are getting from Unity literature is wonderful. One of our most interested readers here asks that Silent Unity offer prayers that he will get some means of support. He is doing much good with Unity literature; he has interested several families lately, and seems to desire only to spread his new-found joy. His hair was quite gray, but he is treating himself, and already we notice that it is rapidly turning black. We all feel the need of your literature, and ask that you send us some for free distribution. —*G. H. N.*

*Moose Jaw, Sask., Can.*—Many thanks for the recent supply of free literature, which is being sent out to seekers. The appeal for correspondents for prisoners, I think, is a wonderful one. You sent me the name of a prisoner who desired a correspondent. I am happy to say that there is an awakening in this man, and the tone of his letters has changed from pessimism to optimism. He is striving to express the Light that he has received. It has been a source of pleasure to me to correspond with him, and I hope that others may receive the same inspiration that I have received in this ministry.—*S-70 No. AN-56.*

*Pueblo, Colo.*—We know of two people who have been healed through our distributing Silent-70 free literature, and our speaking the word. A woman having a bullet wound was given up by physicians. After reading Unity literature she began to get better at once, and in a few days was up and around the house. Another woman, a nervous wreck, had tried doctors, change of climate, and so forth, but to no avail. After writing to Unity for help she began to get better, and now she is perfectly well. It is a great joy to us to know that we are allowed to do this work of spreading the gospel of Truth, and we are thankful to be members of Silent-70.—*S-70 No. CW-9.*

# THE AUTHORIZED TEACHING OF THE UNITY SCHOOL

Is given to you through the lessons of the Unity Correspondence Course. In this Course, Mr. Fillmore has put into tangible form the deeper truths of Christian metaphysics. Through these lessons many of our most successful healers, teachers, and writers have perceived their ability to demonstrate.

The Course is open to any one who has studied our magazines and books long enough to understand our basic principles. A certificate is given when the Course is completed. Write to the Correspondence School Department for a schedule of the lessons.

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# UNITY GOOD WORDS CLUB

Thirty-one thousand Good Words Club members are proving the Jesus Christ teaching that words create conditions. The club is open to all. Offerings help defray the expense. The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City ..... State .....

(Sign this blank personally and return for enrollment.)

The Club pin (gold), $1.50, and the wall pledge card, $.25, are "helps."

Please check the magazine to which you subscribe or have access: Unity (——) Weekly Unity (——).

# OUR NEW MONTHLY MANUAL OF DAILY STUDIES

The first issue of the Unity Daily Word went to subscribers last month. In placing this new magazine in the field, we have met the insistent demand for concise and definite daily lessons in Truth. To each day is devoted a full page giving the Word for the day, appropriate passages from the Bible and from Unity books, and a sermonette on the subject.

The magazine is pocket size, being 4⅛ inches by 6 inches. Its convenient size makes it very handy to carry at all times, and the daily lesson may be read and studied at leisure moments. Subscription, $1 a year.

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Weekly Unity is rapidly increasing its circulation because it has many departments, each one of them offering interest and spiritual aid to virtually any reader. Specializes in concise articles, paragraphs, statements, and news items (local and field reports) for people much taken up with the affairs of a busy life. Subscription price, $1 a year.

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"The wonderful book, 'Divine Remedies,' is helping me daily, and also helping me to help others." This work is meeting a long-felt need among Unity students. Prices: paper, $.75; khaki, $2; limp keratol, $3.

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## FOR FOREIGN SUBSCRIBERS

For the benefit of subscribers living in far distant countries, the Silent Unity Healing Thought and the Prosperity Thought are given one month in advance. Below are the thoughts that will appear in September Unity magazine.

HEALING THOUGHT
Held daily at 9 p. m.
September 20 to October 20

*It is the Spirit that giveth life. It is the Spirit that giveth health. Through Christ I live in the Spirit and by the Spirit I am healed.*

PROSPERITY THOUGHT
Held daily at 12 m.
September 20 to October 20

*Spirit substance floods my mind and affairs and I rejoice in abundance to meet every need.*

## WHERE UNITY PUBLICATIONS ARE SOLD

Unity publications are handled now by several hundred dealers, centers, and study classes. If your dealer or center is not handling Unity literature please send their name and address to us c/o Sales Department.

ARK., Hot Springs—Steigler Brothers, 520 Central.
Little Rock—Pfeifer Brothers.

CALIF., Alameda—Home of Truth, cor. Grand and Alameda ave.
Alhambra—Unity Truth Center, 206½ W. Main st.
Berkeley—Home of Truth, 2097 Allston Way; Northbrae Truth Center, 1037 Colusa ave.
El Centro—Unity Reading Room, First National Bank bldg.
Fresno—Unity Truth Center, 925 Divisadero st.
Hermosa Beach—Metaphysical Library, 2621 Hermosa ave.
Hollywood—Library of the Open Portal, 1500 Courtney ave.
Lamanda Park—Unity Truth Center, 65 S. Roosevelt st.
Long Beach—Unity Society, 1150 E. 4th st.; Hewitt's Bookstore, 117 Pine st.; Unity Studio Library, 121 Chestnut ave.
Los Angeles—Unity Center, 2120 S. Union ave.; Unity Fellowship, 618 W. 9th st.; Unity Truth Center, 233 S. Broadway, rms. 405-406; Home of Truth, 1975 W. Washington st.; Unity Library, 233 S. Broadway, rm. 342; Betty Crittenden, 4312 Rosewood ave.; Bullock's.
Modesto—Metaphysical Circle, 1030 12th st.
Oakland—Andrew J. Bloom, 643 16th st.; Fruitvale Truth Center, 2021 24th ave.; Unity Truth Center, 1450 B Alice st.; Mrs. R. A. Townsend, 376 38th st.
Orange Cove—Peace Center, box 97.
Palo Alto—N. T. Truth Center, 565 Hamilton ave.
Pasadena—Unity Society, 482 El Dorado st.; The Brown Shop, 190 E. Colorado st.
Sacramento—Unity Center, 309 Plaza bldg.; Unity Study Class, 1421 13th st.
San Bernardino—Harold Evans Kellogg, 443 3d st.
San Diego—Unity Society, 412 A st.; Home of Truth, 1515 Front st.; House of Blessing, 2109 2d st.
San Francisco—Unity Center, rm. 412, 251 Post st.; Metaphysical Library, 466 Geary st.; Home of Truth, 1919 Sacramento st., near Gough; California Truth Center, 68 Post st.; Mission Unity Center, 3668 24th st.; Truth Center, 358 Sutter st.; The Emporium.
San Jose—Christian Assembly, 72 N. 5th st.; Metaphysical Center, 31-32 Porter bldg.
San Pedro—Unity Cottage and Center, 934 W. 11th st.
Santa Barbara—Truth Center, rm. 39, 17 E. Carrillo st.
Santa Cruz—Universal Truth Center, 2d floor Higm bldg.
Santa Maria—Valley Variety Store, 221 S. Broadway.
Santa Monica—Unity Truth Center, 538 Arizona ave.
Sebastopol—Unity Truth Center, Palmknolla, Petaluma ave.

COLO., Colorado Springs—Maude B. Clarke, 109½ N. Tejon st., rm. 10; Grimwood's, 20 N. Tejon st.
Denver—Denver Unity, 14th and Welton st.; College of Divine Science, 1819 E. 14th ave.; Power Publishing Co., 4235 32d ave.
Pueblo—Unity Truth Center, 124 W. 13th st.

D. C., WASHINGTON—Unity Society, 1326 Eye st., n. w.; Woodward and Lothrop, 10th and 11th, F and G sts.; Metaphysical Library, 1627 K st., n. w.

FLA., JACKSONVILLE—Unity Center, 302 Clark bldg.
ORLANDO—Carper's Bookstore, 24 S. Orange ave.
TAMPA—Unity Center, 1107 Marion st.; Henry C. Parrott, P. O. Box 581.

GA., SAVANNAH—Adler's Department Store.

IDAHO, BOISE—Arch, Cunningham & Co., 910 Main st.
MONTPELIER—Verna I. Shupe, lock box 531.

ILL., CENTRALIA—Metaphysical Library, Trust and Savings Bank bldg.
CHICAGO—First Unity Society, 500 Capitol bldg., 159 N. State st.; The Unity Fellowship, rm. 1008, 410 S. Michigan ave.; Roseland Unity Study Club, 111 W. 104th st.; Mrs. F. G. Ritchie, 1814 Straus bldg., 312 S. Michigan ave.
CHICAGO HEIGHTS—Unity Home of Truth, 1136 Emerald.

IND., ANDERSON—Glen M. Tait, 505 Farmers Trust bldg.
INDIANAPOLIS—Unity Truth Center, 1114 Odd Fellow bldg.; Unity Practical Christianity, 74 When bldg.
KOKOMO—Mrs. Norman Simpson, 523 S. Washington st.; Sander's Book Store, 119 E. Walnut st.
WABASH—Mrs. Alice M. DePuy, 75 W. Maple st.

IOWA, DES MOINES—First Unity School, 730 19th st.
OSKALOOSA—Mrs. Kate Caldwell, 714 E. High st.
SIOUX CITY—Unity Truth Center, 409 Ross st.

KAN., KANSAS CITY—School of Practical Christianity, 1936 N. 6th st.
WICHITA—Miss Anna Thornton Jones, 1855 N. Market.

KY., LOUISVILLE—Truth Center, Flexner bldg.; W. K. Stewart Co., 425 S. 4th st.

LA., NEW ORLEANS—P. L. Brothers, sr., 1207 Constantinople st.; Riverside Unity Center, 2301 St. Thomas st.; Christ Church of Divine Science, 5641 W. End blvd.

MASS., BOSTON—Boston Truth Center, 739 Boylston st.; Metaphysical Club, 234 Boylston st.; Home of Truth, 111 Newbury st.; Old Corner Bookstore, 27-29 Bromfield st.
SPRINGFIELD—Mrs. Mary Margeson, 356 Main st.

MICH., BATTLE CREEK—Unity Study Class, 90 Highway st.
DETROIT—Unity Center, 3782 Woodward ave.; The Higher Thought Assembly, 1432 Farmer st.; John V. Sheehan & Co., 1550 Woodward ave.; Mrs. Catherine Burnham, Tuller hotel; The Book Nook, 4650 Woodward at Forest.
FLINT—School of Metaphysics, 417 Stevens st.
GRAND RAPIDS—Ida M. Bailey, Coit road, North Park, R. R. 9; Herpolsheimer Co.
IONIA—Lucia B. Vosper, E. Main st.
KALAMAZOO—School of Christianity, 211 W. Dutton st.
LANSING—John A. Preston, 303 Seymour ave.

MINN., DULUTH—Mr. Peter Lein, 224 W. 1st st.
MINNEAPOLIS—Unity Society, Nicollet at W. 15th; Unity Truth Center, 6 S. 8th st., rm. 7; Caroline D. Walen, 2310 W. 50th st.
ST. PAUL—Metaphysical Library, 99 Garfield st.; Society of Truth, 446-A Wabasha st., rm. 3.

MISS., BILOXI—The Tea Shoppe, 133 Lameuse st.
GREENWOOD—R. L. Hataway, 807 S. Main st.

MO., KANSAS CITY—Unity Library, 913 Tracy ave.; Unity Reading

rm., 1107 Waldheim bldg.; E. V. and Ejane Ingraham, Jewell bldg., rm. 203, Armour and Troost; Unity Study Class (colored), 2319 Michigan ave.; Emery, Bird, Thayer, 11th and Walnut.
St. Joseph—Unity Center, rm. 22 Ballinger bldg.
St. Louis—H. H. Schroeder, 3537 Crittenden st.; Divine Science and Unity Center, Hotel Melbourne, Grand and Lindell; St. Louis Truth Center, 4030 Lindell; Mrs. J. C. Appel, 2631 Russell ave.
MONT., Butte—Keefe Brothers, 25 W. Park st.
NEBR., Falls City—Unity Center, 1707 Stone st.
Lincoln—Unity Society, 502 Fraternity bldg.
Omaha—Unity Study Class, 3314 Burt st.
N. H., Manchester—Home of Truth, 153 Concord st.
N. J., Elizabeth—Unity Society, 1081 E. Jersey st.
East Orange—Divine Science and Unity Society, 569 Main st.
Hackensack—Truth Center, 360 State st.
Montclair—Mrs. M. Elizabeth Blackmore, 303 Claremont ave.
Paterson—Unity Truth Center, 148 Oak st.
N. M., Raton—May Schleifer, 321 N. 4th st.
N. Y., Buffalo—Buffalo Unity Society, 180 Mariner st., Mariner hall; League for the Larger Life, 152 Elmwood ave.; Aries Book Shop, 116 Delaware ave.
Chautauqua—The Chautauqua Bookstore.
New Rochelle—Unity Center, 14 Banefay Place.
New York—Unity Society, 250 W. 57th st.; Brentano's, 5th ave. and 27th st.; Goodyear Metaphysical Book Shop, Inc., 25 W. 42nd st.; Book Corner Shop, 222 W. 72nd st.; Center Publishing Co., 828 7th ave.; Divine Science Co., Inc., 113 W. 87th st.
Rochester—Unity Society, Fine Arts bldg.; Scrantom's, Powers bldg.
Schenectady—Unity Center, 125 Park ave.
Syracuse—Katherine H. Carter, 155 E. Onondaga st.
OHIO, Akron—Unity Church of Truth, 283 S. Main.
Canton—Ralph Young, 139 Cleveland ave., s. w.
Cincinnati—Divine Science Library and reading rm., 9-11 W. 4th st., rm. 57; New Thought Temple Library, 1216 Mercantile Library bldg.; Unity Center, parlor floor, Burnet house, 3d and Vine; Mrs. Wilhelmina Bickett, 2710 Cleinview ave.
Cleveland—Cleveland Truth Center, 725 Hickox bldg.; Mrs. Frank Ohlman, 11322 Ohlman ave.; Unity Study Class, 3518 Poe ave.; Tucker School of Expression, 5012 Euclid ave.
Columbus—Unity Truth Center, Seneca hotel, cor. Broad st. and Grand ave.; McClelland Bookstore, High st.
Dayton—Pettibone McLean Co., 23 W. 2d st.
Hamilton—New Thought Unity Temple, 7th near High.
Mt. Vernon—Mrs. Katherine K. Staunton, 15 N. Mulberry st.
Rocky River—Unity Center, box 134.
Toledo—Unity Study Class, 656 Pleasant pl.
OKLA., Anadarko—Mrs. Nettie Melton, 216 W. Oklahoma ave.
Muskogee—Unity Truth Center, 133 East Side blvd.
Oklahoma City—Unity Center, 309 Baltimore bldg.; First Divine Science Church, 1313 N. Hudson; Wiggner Book Co., 128 W. Main st.
Tulsa—A. F. St. Clair, Densmore hotel; Tulsa Unity Class, 211 Seaman bldg.; Tulsa Bookstore, 19 W. 3d.
ORE., Mill City—Jennie Christensen, c/o Mrs. A. Hinkle.
Park Place—Mrs. Clara H. Rosebraugh.

PORTLAND—The Metaphysical Circulating Library, 312 Central bldg.; The Realization League, 727-28 Corbett bldg.
PA., BUTLER—Mrs. Ethel C. Turner, 339 N. McKean st.
ERIE—Erie Truth Center, c/o Reed House.
PHILADELPHIA—Unity Center of Truth, 236 S. 13th st.; The Chapel of Truth, 1507 Walnut st.
PITTSBURGH—Kingdom School of Christianity, 819-21 Wabash bldg. (Entrance 410 Liberty ave.)
WILKES BARRE—Alice B. Sadler, 57 Terrace st.
R. I., PAWTUCKET—Mrs. Ida M. Syddall, 53 Lupine st.
PROVIDENCE—New Thought Center, 72 Weybosset st., rm. 307.
TENN., KNOXVILLE—Frank J. Frye, 400 McKee st.
NASHVILLE—Divine Science Center, Commercial Club bldg., rm. 307; Unity Truth Center, 150 5th ave., n., Psychology Club bldg.
TEX., AUSTIN—Griegs, 910 Congress ave.
DALLAS—Unity Society, 1301½ Elm st.; Mrs. C. H. Garvin, 1401 N. Beckley, Sta. A; Unity Club, 3606 Roseland ave.; Unity Self-Help Circle, 1631 Pine st.
EL PASO—Unity Truth Center, 1728 Wyoming st.
GALVESTON—Purdy's Bookstore, 2217 Market st.
HOUSTON—Unity Metaphysical Center, 1 and 2 New Majestic bldg.
PALESTINE—Mrs. P. D. Wolff.
SAN ANTONIO—Unity Center, rm. 10, Jowdy bldg.
UTAH, SALT LAKE CITY—Horton Bookstore, 27 E. Broadway.
VA., NORFOLK—Unity Center, 2817 Villa Circle; Freeman's Bookstore, 243 Gramby st.; Norfolk Truth Center, 119 Tazewell st.; Mrs. P. B. Cain, 1248 W. 27th st.
WASH., CHEHALIS—Mrs. Alice L. Ruth, 876 Folsom.
SEATTLE—S. Louise Foulks, 1217 7th ave.; Raymer's Old Bookstore, 1330 1st ave.; The Bookmart, 622 Pike st.; Center of Christian Philosophy, 537-538 Waldorf hotel; The Bookery, 4241 University Way.
SPOKANE—Spokane Book and Stationery Co., 903 Riverside ave.; The Church of Truth, cor. 6th ave. and Jefferson st.
TACOMA—Metaphysical Center, 719 S. E st.; Raymer's Old Bookstore, 1317 Pacific ave.
WIS., MILWAUKEE—First Unity Center, 130 Oneida, rm. 6.
WYO., CASPER—Unity Truth Center, box 33.
AUSTRALIA, MELBOURNE—Anna Hudson, 145 Collins st.; New Thought Book Shop, 229 Collins st.
PERTH, WESTERN AUSTRALIA—Albert & Sons, 180 Murray st.
SIDNEY, N. S. WALES—Truth Center, Cole's arcade, 346 George st.
B. W. I., PORT OF SPAIN, TRINIDAD—Selyn Commercial Agencies, 71 Prince st.
CAN., MOOSE JAW, SASK.—Unity Center, 214 Hammond bldg.
TORONTO, ONT.—Toronto Unity Center, 53 College st.
VANCOUVER, B. C.—Vancouver Truth Center, 18 Fairfield bldg.
VICTORIA, B. C.—Unity Center, 600 Campbell bldg.
WINNIPEG, MAN.—Unity Society, 672 Alverstone st.
ENG., LIVERPOOL—Annie Fairbank, 136 Granby st., Princes Park.
LONDON—L. N. Fowler & Co., 7 Imperial arcade, 4, 5, 12, and 33 Imperial bldg., E. C.; The Rally, 39 Maddox st., W1; Theodore Waterman, 14b Church Road, Upper Norwood, 3 E 19.
SCOTLAND, GLASGOW—Unity Library, 118½ Duke st.
S. AFRICA, JOHANNESBURG—True Self Realization Service, P. O. B. 3491.

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It may be interesting to readers to know that the Unity publications are carrying the good tidings of practical Christianity into many corners of the world. The following figures will give an idea of the number of persons who write to Unity headquarters from foreign countries:

| | | | |
|---|---|---|---|
| Africa | 800 | Ireland | 175 |
| Australia | 850 | Italy | 55 |
| British West Indies | 1,500 | Japan | 28 |
| China | 100 | Mexico | 230 |
| Cuba | 200 | Newfoundland | 22 |
| Denmark | 25 | New Zealand | 850 |
| England | 4,550 | Norway | 36 |
| France | 175 | Scotland | 550 |
| Germany | 100 | South America | 150 |
| Holland | 30 | Sweden | 50 |
| India | 95 | Switzerland | 90 |

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The following named students, having completed the Unity Correspondence Course, have been given certificates:

Florence Mendelson
Lillie A. Saunders
Sarah Gray
Mrs. James McKellan
Sophie E. McWilliams
Henry E. Prop
Mrs. F. C. Diggs
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| Love: The Supreme Gift | .05 |
| Live in the Present | .05 |
| In the Name of Jesus Christ | .01 |
| What You Are Doing through Your Support | .01 |
| Regeneration | .05 |
| Reform Your God Thought | .02 |

The Publication Conference keeps things humming in the printing department. One 1925 Unity publication already is finished. Readers can be assured of some excellent and good-looking products from the Unity Press for their holiday gifts this year.

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By F. B. Whitney

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## CREATION AND RE-CREATION

By E. V. Ingraham

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By Imelda Octavia Shanklin

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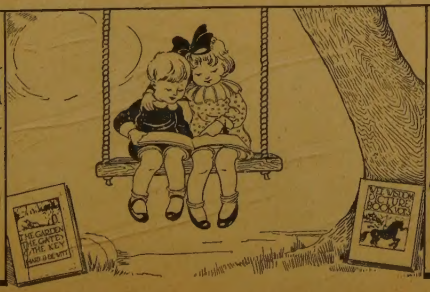

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